NEW-ENGLAND SPIRITUALIST.

A JOURNAL OF THE METHODS AND PHILOSOPHY OF SPIRIT-MANIFESTATION, AND ITS USES TO MANKIND.

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No. 3.

Phenomenal & Philosophical.

IS INTERCOURSE BETWEEN THE NATURAL AND SPIRITUAL WORLDS ANY LONGER NECESSARY?

BY DANIEL PARKER, M. D.

operation of a law and that law was as fully in existence now as it ever was. The necessity for such intercourse did not seem to

It seems by this, that Mr. Beecher admits the possibility of spiritual intercourse, but that the necessity for such intercourse did not seem to be very great at the present time. Let us see how the case stands with regard to the necessity of the matter. When men like him publicly recommend the use of the Sharp's rifles as moral suasionists, better than all Bibles, tracts or sermons; does there seem to be small necessity for any thing which shall tend to arouse and quicken man's consciousness of spiritual realities? When he admitted the possibility, did he duly consider the probability and necessity for such intercourse ? Did he duly consider how "all our advancements, our printing presses and accumulations of knowlege," had taken us mammonward and devilward, and into all manner of impossibilities of God-worship? When men, manners and customs are, as he graphically portrays them, as impervious as wild "buffaloes" to Bibles and Testaments, and only pervious to moral arguments in the shape of ground steel and rifle-bullets,* is it not a suitable time for spirits to thunder and lighten faith is weak, and that its reverence for the old is ineffiknock persecutors off their horses, bring them to some sense of propriety, and set them to laboring for holier things? If the Bible fails to christianize, or even to was a more fit, appropriate and necessitous time.

Admit all we can of the progress of the species; the conditions. clouds, still inpenetrable to the spiritual sun-light of the such intercourse? Think of it! heavens, float over humanity, and screen intercourse

with the spiritual world.

the material and spiritual worlds; that there is unspeak- world, and bring it to a knowledge of the great positive able joy, extacy and life-expansion in the commingling Good, the Supreme, the All; to bring man to a of men and angels; they should see the hand hear the knowledge of himself and his relationship to men " voice from heaven."

When dark and cheerless materialism fixes a great scales that have encrusted men, like the ore in the mines, and impassable gulph between heaven and earth, over and bring out the lustre of the real metal. Let them which no eye can reach or winged messenger float from rap and talk till they dispel all fear, that terrible foe to realms of life and light; when the glimmerings from all progress; that impelling power that has forever the spirit-land are so faint that only the poorest sem- driven mankind every way but the right; that has colblance of a material God is visible; when clergymen lected mighty armies, concocted revolutions, deluged the argue that harkening to "what the spirit saith," implies earth with blood, fire, and a hell of grievances. Let folly, insanity and fanaticism; when our practical men and them come and rap, till love and truth are reverenced, woman discard all faith in inspiration less than two thousand years old; when the dollar-and-cent philosophy comes a blending of humanity with truth and righteousbecomes "the one thing needful," and the future an ness, and a harmonious sojourning together, ever unimaginable something or nothing; is it not time for ready to assist in storm or sunshine, sickness or health, the spirits to rap loud and long?

beings walk the earh and "keep watch and ward" whilst we are sleeping, and call such but the offsprings and undisturbed by mythology, and there under the inor creations of visionary brains and overwrought fan-fluence of the electricity of God's Truth learn that Nacies, all nonsense and moonshine, - it seems to me there ture's Divine Revelations are too numerous and mighty is some "necessity" for spiritual communications to to be all contained in books, ancient or modern, and that counteract their misconceptions, and bring them to a knowledge of the truth as now proclaimed from all the Sinais in the universe.

then), has no existence. To them the past seems very its inspired prophets, and wise men, and greater than these there need not be. Its history of great empires and conquerors, costly heathen temples, gorgeous wor-

developed, and such no more can be.

Not so. The like of whatsoever has been, can be and prophets. again. If spirits could speak to Paul, they can speak to Channings, Beechers, Edmondses, Hares and others, with equal propriety and benefit. Surely humanity is to-day sufficiently in need of Saviours and revelations, notwithstanding what it may have had of such in part times. Discord is everywhere uppermost, and humanity is trodden under foot, and disgraced. Humanity as a whole has not yet lived - has scarcely begun to live and its ascension is in the future. Knowledge will come and take the place of its blind faith. It will yet have its day and development, when it will not have to ask its taskmasters for permission to think, or for gingerbread-money for a holiday. It will not always be crushed and crippled by "divine-right" rulers who

vancement and accumulations of knowledge," with employed?

* See Independent in answer to New York Observer.

steam power and electrical communications, yet the chains | Christ; the creation of the earth; the destiny of man; of slavery and servitude still dwarf the souls of the masses, and they are not men. Rulers are not yet wise and nonest, nor are governments for the governed, good. Parties are selfish and unprincipled, and philanthropy weeps whilst place and power shift from one flock o commorants to another.

Long enough has been tried the slow and uncertain process of renovating the earth by church-establishments, worlds, Mr. Beecher said that the one research was full of it as well as the new; that if it occurred then, it occurred under the Poverty, with its parched mouth, will throng the souphouses with ever-increasing clamor, whilst from its dark, be great at the present time, with all our advancements, our damp and dismal abodes, will spread pestilence and death. printing presses and accumulations of knowledge, but the law Denying relationship, and tossing shillings to the poor, and possibility remained the same ."—H. W. Beecher, as reported confers small benefits. The law of love must exhibit itself in quite other forms than these. When Church and state can furnish seats, privileges and honors only for the rich, spiritual and perhaps other manifestations become necessary to open prison doors and let the oppress-

> So too, when millions lie powerless in ignorance, groaning in nightmare sleep, with the bandogs of slavery seated upon their souls, what else can rouse our rulers from their torpid and death-like conservatism? What else can arouse them to a sense of duty towards the dark minds of ignorance so audibly groaning under multitudinous despotisms? Moral suasion, with all its appliances, has failed thus far. The multitude is yet jubilant and abject in its hero worship and praise of selfish and unprincipled demagogues, and with cap in hand, shout lustily their praises of men-butchers and stealers. Would not a voice to it, like unto the one that a Balaam heard, be of some service? Is there not equal "ne-

Do not the practical workings of society show that its cient? Do not the multitudinous absurd and conflicting theological opinions of society show that voices from heaven might come as appropriately now as ever? Inmake men good and moral, is it not time for the spirit- deed could such ever come amiss? Has any thing, but ual world to institute some measures to lead to such the ignorance and superstition of men, ever prevented a a desirable result? It seems to me that spiritual inter- free and uninterrupted intercourse between the material course was never more necessary to harmonize and en- and spiritual worlds, in any age or stage of human delighten the world; and, than the present, there never velopment? Such intercourse is according to "natural laws," and of course always operative under suitable

tuen, to the clergyman, reduced to the necessity of recommending Sharp's rifles as a world is but feebly illuminated yet. Thick and dark basis for moral suasion, doubting the "necessity" of

Blessed be God, we say, for any speech from the spirit-land which tells of change for the better; for any When men cannot bear to be told of the marriage of revelation to do away the idolatrous worship of the and things. Let the spirits rap till they koock off the and men cease to crucify their Redeemers,-till there with purity and manliness of heart, such as everywhere Surely, when men sneer at the idea that spiritual finds, and enjoys communion with God,—till men can stand under the broad canopy of Heaven unmolested,

"Those are true books which like good glasses show

Truths larger than their leaves can hold, or know," - till men are tired and sick of looking back through To them, whatsoever comes not under the cognizance the long, thorny and dark avenues of the ages, where of some one or more of the five senses (and not always humanity is seen wandering in wildernesses, or moving in long and glittering files, with its martial ram's-horns good, and such they would have us let alone. It had and trumpets, and clanging steel, and muffled drums, beating death-marches to its battle grounds and graves; where it stands in long lines and squares and curves, with clenched teeth, and quivering flesh, awaiting the ships, huge pyramids and palaces, great sages and saints, crash of the battle axe, and the hewing to pieces of the they think good enough for all time. What better need | flesh-till they are tired of trying to penetrate the thick we have? Inspiration commenced and ended there, dust clouds covering the belligerants through all of the and the record is our master. Humanity therein was all fog-bewildered centuries of olden time, to glean a scrap or two of truth, warning and wisdom from its patriarchs

Is there no necessity for spiritual messengers to

remind us of "The new commandment worth the ten of old," whilst oppression, with its iron heel, strides roughshod over humanity, and crushed hopes, torn hearts and perished souls all lie prostrate and helpless, faint, weary and sorrowful, as it pursues its unrelenting course? Shall they not rap to order, whilst vile and altogether devilish despotism, brute-force, hellish passions, deathgrapples, bondage and dungeons are all conspicuous. and hold fearful and relentless sway over the birthrights of men and women, and the Kings and Priests of the world take council of Egypt, Greece and Rome? Shall they not thunder into our ears the law of love when claims its overseership. No! Let the spirits rap, and rivers of blood run from Sevastopols whose walls are move and "break things," if need be, till Humanity is plastered thick with human brains, and heaven and earth liberated from thraldoms worse than death was ever moving moanings and wailings from widows and orphans rise with smoke-clouds from sacked and burning cities Though this is an age of "printing presses," "ad- and villages? Could they be more worthily or profitably

> Shall they not give us manifestations of better things. when the world is full of crazy jargon about God and to mislead.

the resurrection of the body; salvation by grace; penance; the torments of purgatory; about the efficacy of prayers and pilgrimages; the efficacy of oil, water, "winking" madonnas and wooden crosses; about the origin of evil, total depravity, infinite sin, the atonement, and whatever else can excite stupid and blind concession and reverence, and keep the small forever languishing in "mumps and measles?"

Have the angels not wept long enough in silence over the terrible life-battle of the over-burdened millions, dustily and wearily groping their way to rest in unhonored graves? Is the light sufficiently luminous from " print- on earth. ing presses" and pulpits, when "Uncle Toms" are whipped to death, and great multitudes languish in servility to the biddings of despots; when those are toil- Don't you long to hear it? worn and crushed, ministering to the caprices and whims of the idle and pleasure-seeking few; when godless sweat, and groans, and tears; into heart broken and despairing prostration? All the beloved say no, and seek instruction from discourses on the "Higher Law," by the "just made perfect."

For the New England Spiritualist.

WHAT DOES SPIRITUALISM TEACH ?-NO. 8. regretted was, that it had not been written out.

serious doubts whether he was in the right path, wheth e tory to the springing of the dormant germ. it would not be better for him to ave the academy and The blood of forty thousand men saturated the soil

than ordinary abilities, and but a common-school educa- could it rot?" tion, written, too, as it was, with a rapidity and ease seldom attained by the most rapid penman, is rather

man, who died in infancy, and who would now be about fourteen years of age. It followed the other immediate- in proportion to the perfection of its organization. It is ly, and makes a pleasing and harmonious contrast.

MY DEAR Boy :- You have asked the question, "Shall I continue my education ?-shall I still study ?" I say, most emphatically, yes. Study ever while you remain upon earth-but study not one class of subjects alone. Study all subjects, everything. Learn all you can from books-these are the thoughts of other it will poison the air with noxious exhalations. Bury it minds thus expressed to you-but as you read them, use your own judgment about their fitness and use. Learn to think for yourself. Read and then reflect; with reflection will come the power human hand can reconstruct it. Clothe it with warm to use to advantage-make the best use you can of this path | flesh, restore the circulation of the blood, bid the heart opened to you by other minds. Study men, also; not in a way to weary you and make it a task-but learn to understand Human Nature well; how to adapt yourself to it; and what are its various wants. Know thyself-learn to read thy own heart-learn to eyes-that which was a living creature becomes, at the cultivate the virtues thou dost find there, and make the flowers in the garden of thy soul bloom with ever-increasing beauty, that they may shed their fragrance on all around thee, and gladden their hearts, and refresh them. And if thou wilt look well, perchance thou mayest find some weeds there-for no garden is perfect. Pluck them up gently, and in their place plant more seeds of thought, yet to bloom with more fulness, in their place. Thy whole earth life, yes-thy spirit-life even-is a school. Thou hast thy teachers on earth, and they lead thee well in the path of knowledge; and thou dost gaze with joy on scenes they point thee to. And, boy, thou hast also thy teachers and guides in the Spirit-Land-ministering angels, sent to thee to teach thee, and lead thee to yet more beautiful scenes of spirit-life and wisdom. Let us lead thee in ways of pleasantness and peace-let us scatter flowers on thy pathway, not as earthly friends do, but as we see thy need. Go on, young mind, in thy search after truth. Not in the outward sense of the word shalt thou be a medium to earth, but in thy life we will aid thee to use our medi- parted were occasionally permitted to revisit the earth,

Show by thy daily walk that angels guard and bless thee. Be mild, be gentle, be kindly affectionate to all, and thou shall receive deep love as thy reward.

-learn. In old age-if thou should have that length of life-forget not to learn, and thy hoary head shall be as a crown of glory

blessing-not from ourselves alone, but from the Heavenly Father through us. We will watch and guard thee ever in thy earthwill be thy teachers still. We come not to one, and then leave him tion of each other's thoughts. to grope his way alone; but we care for and watch over him. Manhood is before thee-prepare for it; for its duties are manifold, advantage-use them well-grateful to the good Father that thou

from it; for it will always fade away before the sun of Truth. Truth is mighty and will reign triumphant throughout earth, though error sometimes clothes herself in the garments of truth,

Let thy soul always be pure—be ever aspiring in thy nature love all goodness, and seek for it. This is our work to thee-to aid thee in thy search. We are thy guides-we will not lead thee

WILLIAM ELLERY. HENRY WARE, JR.

Yes, dear Brother, Caro will say a word. If the others teach thee in all that is strong and good, I will shed a halo of light and beauty around thy path that shall cheer and strengthen

Dear Brother, how much I love thee, and ever shall. I will sing to thee sweet songs of spirit-love and harmony, and will make thee feel the presence of us bright ones even when thou art

Yes, and I love you all, and ever shall. I wished to speak to you last evening, but the medium was weary and I could not. I love your earth-music, father, but our music is still sweeter.

To a young lady present, a writing medium:

H I will come to you and mother whenever you will let taskmasters legislate men into bondage, and unrequited me write; but don't urge me to stay if I wish to go-for I have duties here as well as you of earth. Adieu for now; I cannot say

When Shakspeare, by the lips of the philosophic Hamlet, declared that "there are more things in heaven and earth than are dreamed of in our phi-Some months since I had a medium at my house, for losophy," he enunciated one of those profound truths the purpose of seeing what would happen in a family which meet with a sympathetic response from the great circle, of which all the members but myself were entire heart of the world. All science teaches us that the esstrangers to her. A son of mine, about seventeen years sences of things are eternal. The material form that old, who was then preparing to erter college, was pres- disappears to day is but resolved into its component ent, and the first address was made to bim. The speaker parts, and either continues thenceforth in its primeval commenced by a brief recital of the studies in which the elements, or reappears in some other form of beauty or young man was engaged,—said that he had gone over homeliness. The mouldering leaves of forest trees yield the same ground himself,—that he understood perfectly food to the parent stock from which they have fallen, or all the difficulties and discouragements he had encoun- enter into combination with the wild wood flowers they tered, and would still have to net and overcome, and shelter and sustain. The trimmings of the vineyard give in a most eloquent discourse, o toupying about half an new vigor to the roots of the vine from which they have hour, gave him the best advice and instruction that I been dropped. The fermentation of refuse matters yields ever heard or ever read. The by thing any of us that ammonia to the air, which, descending in the summer rains and the winter snows, give strength and fruitful-Subsequently the same young than was troubled with ness to the glowing plant, or enriches the soil prepara-

pirit-frience minor-room, and have deligible one to subsequently gave food to the Belgian people. pass a vacation, and then invieste's book was pm to guano which has become of late years so valuable an meet us again. Her state of heult to remove the hat the article of commerce, consists of the salts and phosphates spirits could not speak through hify to other gave what which once entered into the structure of myriads of follows, in writing. I think you'ed in my frs, generally, fishes the prey of ocean birds. All life tends to decay, will agree with me, that if such a came from a bad and from all decay new life springs. "Nothing is ever spirit, it will be well for manking if these bad spirits lost, stranded, or east aside," says Carlyle, but all works continue their teaching. I think they will also agree together, with all undergoes ceaseless mutations, and is with me, that if this paper is the production of the me- renewed through endless births. " Even in the dead dium, - a gentle, diffident young woman, of no more leaf," he adds, "there are forces at work-else how

Analytic chemists can take a grain of wheat, a blade of grass, the section of a tree, the petal of a rose, or a more of a marvel, than if considered a spiritual produc- fragment of rock, and tell us the elemental substances of tion. Come from whence it mey, the advice it con- which it is composed, but beyond this their philosophical tains, and the noble sentiments expressed in it, seem to researches are baffled. Of the spirit that pervades orme worthy of a circulation wider than a small family ganic matter, and constitutes its principle of life, they are as ignorant at this day as were the earliest dwellers The second letter is from a brother of the young on the banks of the Euphrates thousands of years ago.

Puncture a living animal, and it is sensitive to pain not, however, the flesh that feels, but the spirit which permeates it, for when the spirit leaves the body the latter may be cut, hacked, hewn, or torn into fragments, without exhibiting any consciousness of the mutilating processes to which it has been subjected. Its conservative properties are also gone. Expose it to the sun, and in the earth, and it will return to impalpable dust. No inject it into the arteries, the lungs to ærate it, set the brain to thinking, and clear the film from the dimmed flight of the spirit which sustained it, an inert mass, speedily tending to corruption, and utterly incapable of being revivified save by the power from which all created things emanate, and to whose immutable laws they are subjected.

But when the spirit is released from its fleshly thrall, whither does it go? Herein lies the profound mystery connected with the "Hereafter," and we fall back reverently, not daring to attempt to lift the veil. Enough for us to know that if the essences of all material things are immortal and indestructible, even so must be that spiritual essence which we call soul. It was a popular tradition through many ages, that the spirits of the deand to exhibit themselves in hazy indistinctness before the eyes of the living. Nor has this belief been confined to the illiterate. Men of strong minds and of No, never cease to learn. Still in thy manhood, as in thy youth profound intellectual attainments have given credence to it. Even Dr. Johnson was a believer in ghosts. Swe-

denborg boldly asserted that they still people the earth We will say more to thee anon-when we can speak, for we can as of old, are around us and about us every where, control the medium better in that way. But receive thou our though invisible to mortal eyes, and moving in spiritual spheres in which time and space is annihilated; where to life, and when thou hast finished thy work and come home, we will to be, is to be, at once, and where they converse will greet thee with joy; and even then thou wilt learn, and we with each other, not by audible language, but by percep-

More recently we hear of them manifesting their

write, untouched by human hand; tables to float in the air unsustained by any material power, rings to suspend themselves by a fine thread of light three inches below the finger, following the movement of the hand in the same manner as if attached to it by a tangible cord. The body of a piano is said to have separated itself from its supporting frame, and to have kept time to the tune which was being played upon it. All these and many more marvels are related by credible witnesses, occupying prominent positions in society, of sound minds certainly in other respects, not unfrequently well educated, and above suspicion of any intentional design to deceive either their friends or the public. Professor Hare, of Philadelphia, ex-Senator Talmadge, of Wisconsin, and Judge Edmonds, of New York, attest that these things are true, and have boldly braved public odium in defence of their opinions. Reichenbach, a German writer of eminence, has put forth a book, in which he relates the discovery of a singular phenomenon in the physical world, which he designates "Od" or "Odic force" and which is possessed almost exclusively by individuals.* and has some properties in common with magnetism, but in other respects differs from it essentially.

President Mahan, of Oberlin College, who has entered into a serious examination of some of the phenomena of what is called Spiritualism, declares them to proceed from the power of one mind to project its thoughts into that of another; and that the answers of mediums to questions put to them by investigators into the truth of their spiritual powers invariably corresponded to the reply previously willed mentally by the questioner. †

But there is yet much in this new doctrine, or heresy, or by whatever name it may be called, which needs elucidation. It is asserted that the manifestations exhibited to the intiated show that there are forces at work the operations of which are not to be explained by any natural laws at present known to us, and as the number of converts is largely increasing, not only in other cities, but in our own, it would serve, we think, the ends of truth, if well-informed men would undertake to investigate the subject thoroughly, and make a public report of the result. When Mesmer was at the height of his reputation, at Paris, a commission, consisting principally of French savans, but in which our Franklin was incluas appointed to examine into the validity of his pretensions. The report is still extent and proves that ses by rest Boston he charlatanism with which Mesmer himself had clothed the new power, there was certainly a mysterious influence exerted for which science could not adequately account.

It may be equally the case in the present instance, and as the disciples of this new sect claim that the phenomena designated as Spiritualism not only have their origin in the invisible world, but bring men into actual communication with intangible existences, it becomes a matter of great public moment to ascertain whether their testimony is based upon satisfactory evidence, or whether it is wholly a delusion and a lie.

* This writer would do well to give Reichenbach another reading, so as to gain a more intelligible idea of this "Od." + But it is well known that the Rev. President's statement is seriously wide of the truth.—Ed. Spiritualist.

SPIRITUAL GIFTS

We find the following Bible argument in the Oneida Circular, one of our religious exchanges, which we believe does not recognize modern Spiritualism. We commend it to the perusal of all Bible believers : -

Are we authorised to look for the spiritual gifts which the Primitive church possessed?

We answer this question in the affirmative for the following reasons:

1. When Christ commissioned his disciples to preach the gospel to every creature, he said, "These signs shall follow them that believe: in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay

hands on the sick, and they shall recover." Mark 16, 17, &c. Again, he said, "He that believeth on me, the works that I do shall he do also; and greater works than these; because I go to the Father." John 14: 12. This language plainly refers to all believers; and can by no fair means be limited to the primitive church.

2. The very nature of the relation between believers and Christ puts them in communication with the mighty power which raised him from the dead. See Eph. 1: 19, 20. If they are thus admitted to partnership with him in the greatest miracle which God ever wrought, is it to be believed that they will be excluded from partnership with him in works of less impor-

3. The church is the Ibody of Christ. The gifts of the Primitive church were simple manifestations of the power of Christ, dwelling in that church as the soul dwells in the body. Of course, since all power belongs to him, those gifts are to be regarded as the appropriate, natural powers of the Christian church, i. e., of a body having Christ for its soul. And as Christ is the same now as then, and the Christian church (if there be one on earth) is still his body, why should we not expect that that body will exercise all its natural functions?

If it be said in support of the doctrine that ' the age of miracles is past,' that the object of the supernatural manifestations in the Primitive church was to attest the and we would have thee meet them with all in the true spirit presence in a variety of ingenious ways. They have divine origin of Christianity, and that we have no occaof manliness. Thou hast many gifts-use them all to the best adopted the alphabet by means of which prisoners in sion for them, we reply, the best of the spiritual gifts adjoining cells were once accustomed to converse, and enumerated by Paul, in 1 Cor. 12: 8-10, indeed all When thou dost meet with error, never yield to it, or turn aside rap out their communications with a distinctness and of them except perhaps one or two, were given obviousfacility which are absolutely startling to timid minds, ly not for signs but for the edification of the church: and which have sometimes created strange sensations and we have Paul's own authority for this assertion. See even in the more resolute. Pencils have been seen to 1 Cor. 14: 22. Is the age of edification past?

need be no preliminary flourish of trumpets, or brand-

ishing of lances, in the way of challenges, acceptances,

elaborate defining of "positions," adoption of "rules,"

display is intended; but we have neither time nor taste

As to the alleged injustice of our esteemed friend

Whittier, towards the Dr.'s book, we shall be slow to

believe any was intended. The two persons unquestion-

ably look through very different eyes upon the same

object, and it is no strange thing that they should differ-

ently estimate its value. And the work having now

been quite extensively advertised through our columns,

and the representations of the reviewer counteracted by

the disavowals of the author, we think the merits of the

book will be more satisfactorily decided by its perusal

(on the part of such as feel an interest in it), than by any

We would only add, that we have no expectation that

the questions involved in Modern Spiritualism can be

properly tested by discussion, either in newspapers or

appropriate evidence; and the questions of philosophy,

morals or theology, growing out of them, must be by

man, and which shines in varying degrees of clearness

in every soul. All that can be hoped for is, to bring

out evidences of fact, or suggestions of thought, that

may aid individual minds in forming their own conclu-

EVANGELICAL.

The New York Evangelist thus philosphizes about

"Several facts go to prove that the cause is physical

rather than spiritual. For example, in very cold weather

highly sensitive medium refused to act. So when the

hands were plunged in cold water, the communication

was stopped, and was restored only when the temperature

was increased. This looks very much like an influence

dependent on the nerves of the patient. If it were a

current of magnetism or electricity, it might be subject

to such physical changes and interruptions. But are

the spirits of the dead unable to communicate in cold

weather? The idea is absurd, and renders the whole

Not quite so fast, dear Mr. Evangelist. If spirits use

course dependent on the conditions of the instruments.

There is no question, but they are dependent on the

"nerve aura" or rather nervo-vital emanations of the

mediums; and whatever disturbs or interferes with these

vital processes in their own constitutions. But the Evan-

produces certain motions and noises, therefore they are

caused by spirits! The inference is a wonderful exam-

ple of a gigantic conclusion from a very small and in-

significant premise. Such facility in swallowing marvels

This is simply caricature and mistatement. Spiritua-

the phenomena. They insist that all are purely natural.

Nor do they argue that because they do not know the

cause of certain phenomena, therefore they are caused

by spirits. On the contrary, having investigated the

phenomena and traced them to their source, they know

them, or some portion of them, to be caused by spirits.

"Thus the testimony of the Bible is at once set aside,

and instead of that great Sun, which has illumined the

can be no doubt that the tendency of these revelations

All wrong again! The testimony of the Bible is

rational interpretation to its teachings, and thus opening

these minds to all the light that can shine from its pages,

-together with a present and ever-living inspiration,

which is capable of guiding into all truth. The only

above-quoted crudities and caricatures very "sensible."

LOST MAN FOUND BY SPIRIT-DIRECTION. - Some

months since, a man in Hardwick, Mass., from some

cause became insane, and left his home in that condition,

a man much esteemed by his neighbors, and a very gen-

eral interest was excited in his behalf. A hundred men

were soon in search for him, and the search was contin-

spot - that they would find the object of their search.

and that he would be restored to his right mind. They

did as directed - the man was found precisely as de-

scribed, was restored to his family, and to his reason.

CORRECTION. - We observe in the Puritan Recor-

der, a letter from Rev. James Hoyt, formerly of Stam-

We have these statements from Mrs. Dexter herself.

We cannot agree with him.

is to sow the seeds of infidelity all over the land."

sions. Har and ha soil and and orner

theory of spiritual agency ridiculous."

and prodigies we have rarely seen.

But hear him further:

the Spiritual Manifestations:

ceptions enable us to place upon it.

extended discussion in our paper.

[We would sugggest the enquiry, since no very substantial claims can be set up in behalf of the "perfect holiness" of such ancient mediums as Saul, David, Balaam (his beast might also be included), Jonah (the fish also), Peter, Paul, and Barnabas (who had "sharp contentions" among themselves) - is it not quite possible that some of the "manifestations of the spirit" may be granted to imperfect people now-a-days? - Ep.]

The Spiritualist.

A. E. NEWTON, EDITOR AND PUBLISHER.

"I have yet many things to say unto you, but ye cannot bear them now." ... Jesus. BOSTON, SATURDAY, APRIL 19, 1856.

SPIRITUAL PERCEPTIONS.

In a recent article in The Congregationalist, of this city, Rev. Dr. Kirk uses the following language:

"Man is made to be conversant with spiritual just as much as with material objects; and yet the daily and bourly exercise of the senses makes man more familiar with the latter than with the former; and thus our susceptibility to impressions and to evidence depends upon our habits. A mere mathematician becomes exceedingly keen in his perceptions of mathematical evidence; but he is exposed to overlook a kind of evidence immeasure bly more important for him."

It may be presumptuous in us to think of offering a suggestion to our former and much esteemed pastor, on a topic which lies within the special province of his profession; but the above statement excites a query which we wish to submit to his consideration.

He doubtless believes in the reality of "spiritual objects," - at least in the existence of spiritual beings as objective realities; and that the human spirit has within itself the faculties which, when developed, will enable it to perceive the presence of other spirits, to hold converse with them, etc. If we have no such faculties, then the spiritual state must be a dreary condition indeed, isolated from all external knowledge.

Now, if, as Dr. Kirk states, any one class of perceptions may become "exceedingly keen," as a result of exercise, is it not possible that these spiritual perceptions may also become so "exceedingly keen" (even before leaving the earthly body), as to take cognizance of spiritual beings and other objects that may be within the range of their vision? We do not think he will deny its possibility - for the Bible abounds with statements of such perceptions having once been in exercise.

But how can it be known that some persons have the exercise of these keen perceptions, while others do not? By their own testimony, of course, together with corroborative evidence when that is available. Mr. Kirk, doubtless believes the statements of John the revelator, of Peter, of Daniel, etc., that they saw such beings, even without corroborative evidence.

Now there are numbers of persons living in the body, whose testimony he would take unhesitatingly on other subjects - some whom he once considered sufficiently credible, as relators of their own spiritual experi-ences, to be admitted into his church of the strength of

that they do frequently see and conve about the beings; and, moreover, who can produce about corroborative testimony that their perceptions are correct.

Will our quondam spiritual shepherd, whose kindness, condescension, and valuable instructions, in years gone by, we acknowledge with unfeigned gratitude, be so good as to give us a rational reason why we should not believe these persons? We want "more light" on this question.

and an ANTAGONIST WANTED?

We have received the following letter, under postmark of Portland, Me. :

For the New England Spiritualist. MR. EDITOR : - In your paper of to-day, April 6th, I find your Prospectus for a new vol. of your paper, and also a very able editorial, headed "Mission of Spiritualism." With both of these articles I am highly pleased, -with the Prospectus more especially. You close your editorial with the following sentence : - " Will any one venture to deny these positions, and attempt to show that any other agency existing among mankind is competent to equally beneficent results?"

I answer, 1st, by the term "positions," I suppose you to mean all the positions taken in the article, but especially the five which are

numbered. 2d, - By the term "any other agency," I take you to mean any agency not legitimately involved in Modern Spiritualism as defined in your Prospectus, and also in this general state-

Presuming, then, that I understand you, I will take issue in both parts. 1. I will "venture to deny your positions," and (2) to show another and better agency, now existing among mankind, outside of Modern Spiritualism, than you can show to be legitimately found within it, — or than itself is, — in order to the beneficent results " to which you evidently allude.

Now, my dear sir, here is a fair opportunity for you, as an Editor, to test every essential question in Modern Spiritualism those contained in the first four general propositions of your Prospectus more especially. If you will accept my offer, and join issue with me, you may assign to me the laboring oar, or lead in the discussion, to whom it legitimately belongs. And you can signify this to me, either by a private letter, or by publishing this card, and publicly joining issue in the premises; or you can do both. I will forward an introductory communication as soon as advertised of the fact that you have joined issue with me, and are ready to receive it.

I am the person referred to in a communication from M. F. Whittier, of this city. By the way, Mr. W. has done me great injustice, and himself no credit, as the sequel, will most undoubtedly show. I shall notice him in due form, in due time, provided you will permit me so to do in your columns. I have not treated Dr. Hare, nor any living man, nor any serious and important subject, as Mr. W. intimates that I have. I have made these remarks lest his communication should prejudice you from joining issue with me as I propose. I profess to understand the rules of scientific debate, and solemnly promise either not to violate them, or to patiently suffer the penalty of such violation. Permit me to say, I am quite familiar with the controversy on both sides between yourself and wife and the Edwards Church. I will adopt and follow your method of reasoning, at least, so far as candor, fairness of argument, kindness of spirit, &c., are concerned. Again, I will abide the rules of your Prospectus, laid down for your own guidance, and that of others.

Now, if you accept of my offer, please publish this, and send me a half dozen papers. And let this be a memorial between us

Very respectfully, JOHN LORD. Taking the above to be bona fide, we have only to say to the author, that the expressions he has quoted from our paper are unfeigned on our part, - that our meaning is doubtless as clear to him as we can make it,and that if he thinks that he can throw any "more light" on the subject, he has the fullest liberty to "let his light shine,"-we, of course, reserving the prerogative of deciding whether what he may offer shall be of sufficient value to be worth transmitting to our readers. We surely have a great curiosity (as well as the highest personal interest) to be informed of the "other and ford, Ct., denying that he has become a convert to Spirand sisters to her bed-side, and addressed each one personally. better agency," the existence of which he proposes to itualism. So much the worse for him, then.

MRS. BUTLER'S TRANSITION.

In our last paper was briefly announced the transition thize with us. An article, or a series of articles, affording anything like a probability of unfolding such an to the spirit-life of Mrs. SOPHRONIA B. BUTLER, which agency, will be most welcome to our columns. There occurred at Melrose, Mass., on the 3d inst. Few females in New England have been more widely known in connection with Spiritualism, or more deeply and tenderly beloved by those who truly knew her, than was Mrs. etc. These may be very important where mere dialectic B. We therefore give place, contrary to our usual custom, to a somewhat extended tribute to her memory and for anything but earnest conference with a view to her virtues, prepared by one whose heart was evidently eliciting truth. If, therefore, Dr. Lord merely wants in his work. It contains references, as might be exan antagonist, for an exhibition of pugilistic exercises, pected, to matters concerning which differences of opinion we cannot accommodate him; but if he has, or thinks he doubtless to some extent exist; but on such an occasion has, an earnest truth to present, he may be sure it will as this the affections should be allowed to have free utreceive attention according to the best estimate our perterance. It also refers to achievements and productions with which the writer is unquestionably much better acquainted than is the public at large; but of these the public will doubtless be better informed in due season, and when thus informed will be able to place upon them a more correct estimate than at present it can be expected to. The following is the tribute to which we refer:

> For the New England Spiritualist. MES SOPHRONIA B. BUTLER.

Few labors are more grateful, and at the same time more diffiult, than to duly chronicle the virtues of a true, faithful and oving soul. Such in an eminent degree, was she whose name is

the subject of this notice. Being the first-born and daughter of that widely-known and pure-minded philanthropist, John M. Spear, she was an intimate sharer and sympathizer in all the trials, struggles and mis interpretations, which he has been called to experience, during the last three years. Of a timid, retiring nature, she shrank from participation in public performances; but when duty called, she would do her part, with that same sweet, unconscious grace that elsewhere. Its questions of fact must be decided by the bird pours its song. She was a model of child-like simplicity, combined with a womanly dignity of manner, and a rare discretion. She was affectionate, confiding, intuitive, with scarcely a each referred to the interior light which lighteth every trace of vanity. Her nature was too fine to enjoy the contests of mere intellect; and anything like strife or difference among those who were engaged in a common cause would fill her with sadness. Wherever she went, she won universal love, from the pine lands

of Maine, to the banks of the Ohio. Though scarcely twenty years old, when called to participate in the labors of her father, yet she entered cheerfully into co-operation with him; being often called to leave husband, home and friends, and journey to distant regions, on unknown errands, and purposes hidden in mystery. Yet the felt assurance that these requirements were made in wisdom, and urged in love, gave confidence: and the known purity of her father's purposes, his, unselfish love of man as man, were ever dear to her heart; and fidelity to them and him, was " the most immediate jewel of her

soul." As has already been said, during all the years of her father's misunderstood and misappreciated labors, Sophronia was his constant companion and loving supporter; and when at last, the hour of slander, coldneys and desertion of old friends was to come; and with it not only the scorn of the multitude, but the sarcastic sneer of professed co-workers in the harmonial movement, poverty and utter isolation, or abjuration of the soul's deepest faith in the divine love and providence,—then it was that this noble daughter, seemingly mar fragile than the woodland violet, displayed the elasticity and strength of the forest oak-and instead of hiding herself from the storm, stood up by the father and uttered these memorable words,-" Do, father, what you feel to be right, and I will stand by your side. Nothing but wrong shall ever part us." No one who has ever seen or heard the expresmediums as instruments of communication, they are of sions of the father's and Laughter's mutual love, will need other confirmation of what they were to each other.

Of one instance, in particular, of this beautiful devotion to her idea of right, the writer cherishes a vivid remembrance. It was s and whatever distarts of interferes with these under circumstances of reat trial; and was a cere test of deculous only to those who know little or nothing of the pose inches of the months of labor, are ones, which they recovered in their own constitutions. But the Even without or which wa it to the sense of justice and goodness, in each pengs. It is uch sums as gratitude might prompt. Sophronia wapressed, a whatever might be offered, keeping an "Indeed the belief in such interposition is a piece of

pure assumption, assigning to a super-natural agency what may be yet fully explained by physical causes. It is the presumption of ignorance. We do not know what exact record the h seen of the donor's name, in a book provided therefor, and called Book of Encouragements." After pay-

For several months, their rooms were thronged by persons who came for various purposes, and who often received great aid. But as often as any way, it happened, that persons with ample means would call upon them for services, or make their rooms a constant resort, and go away without leaving so much as their thanks for admitted benefits. At no time was there a sufficiency lists do not assign "supernatural" agencies for any of of means to give a comfortable support to either; but whatever surplus there was, over expenses, the daughter always put it into the hands of the father, reserving nothing for her own needs, while she gave up domestic quiet, and cheerfully labored for

> On one occasion, the month came to an end, and with it came the rent bill; but no means to meet it. It was Saturday afternoon too. In the midst of their perplexities, and while casting in their minds what to do, the mother comes unwittingly to intensify their sorrow by telling the father that there was no food in the house for Sunday-thus compelling them to make the mother a sufferer in turn by telling her, on the other hand, that there were no means of supplying it.

pathway of mankind for sixty generations, every man is The trial was severe. With showering eyes, and anguish left to the candle-light of his own philosophy. There which shook all her frame, Sophronia looked upon her father's agony, and her mother's despair. Here had been months of loving, unselfish labor for man, requited only with indifference and neglect. She saw the parents whom she loved about to go out of the city, to their humble rural home, after the toil of the confirmed by occurrences now taking place precisely week and the day, supperless, and without means to buy sustenance for the next day, when from ten thousand pulpits of the similar to those recorded in its pages, making its marvels land, thanks would go up in behalf of their congregational that credible even to the most material minds, giving a they were not as other people, and this land not as other lands.

Then questionings came. Shall we give up the rooms? Is there no goodness, no tenderness in man? Are love's labors to go unrequited, while fraud thrives? 'T was a scene one never wants to see but once. Yet over and through all, Sophronia faltered not, either in fidelity to her father cr her own sense of "infidelity" which it tends to promote is infidelity to right. And when her father said, "The world can only starve those "blind guides" whose crude and irrational theolo- us, as it does other millions of our fellow-beings. Let us keep gical teachings have to so great an extent involved the the rooms open in Humanity's name!"—she replied, "It shall

be so, father, and I am with you to the end." At that moment a friend came in, who, learning their condition, thinking portion of the community in skepticism and gave them a small bank-note. Gratitude flowed forth, extinguishing the anguish of that memorable moment. How sublime Our profound friend of the Olive Branch thinks the was that example of devotion to truth! And how rarely are any

found equal to such a test! But out of all these sorrows and misconceptions, that devoted child has seen developed the details of a stupendous system of philosophy, which penetrates the secrets of Nature and Life, and makes of their hitherto hidden mysteries an open book ; - a philosophy which demonstrates the dual unity of lifes, of worlds, motions, forms, principles, - pervading all things, discreeting all to the great distress of his family and friends. He was things, from the generation, conception and birth of a planet or human being, down to the agglomeration of material atoms, or the formation of an insect, - which teaches of new mechanisms impelled by the same forces, and in harmony with the same laws which control sidereal movements, and of the social destiny of man, - which teaches the great truth of a permanent divine ued for three days and nights, without success. Appliinflux, and of the laws of reception and transmission of life; all cation was then made to the spirits, through the mediumtending to, and culminating in, a new and divine social order, wherein the noblest and grandest of all the sciences, - the science ship of Mrs. Almeda Dexter, of Ware, who had never

been in the place, and knew nothing of the locality. of MAN-CULTURE, - shall be studied and applied. She lived to see her own and her father's faith vindicated, by The spirits stated that the man was not far from home. hearing the testimony of scores of the coolest business-men, but was concealed in a certain ledge of rocks, which was scattered from Maine to Louisiana, to the wisdom, utility, pracdescribed so accurately as to be recognized by the man ticability and simplicity of a scheme of philanthropy which is deswho made the application. This man was told to take tined to lift the nightmare of ages from the bosoms of earth's toiling sons and daughters, and put them upon a plane of brothfour other men with him, and proceed directly to the

Her earth-labors were now done; and, taking a flower from her bosom, in the opening spring-time, she planted it in the earthly mould, under chilly skies and contending influences, to be watered by angels' tears, and cultured by angel-hands, till the hour of its transplanting, - just at the moment when she herself, the parent stalk, was to be transplanted to the upper Hesperides.

The father returned from a long absence just in time to see his daughter, for a few last days, with mortal sight, and to hear the last words of encouragement from her mortal lips. A few days before her departure she called her husband, parents, brothers The whole interview occupied nearly two hours. With joy she

looked upon her coming change, and talked of the realities of

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another life with the wisdom of a philosopher. She gave all directions as to her funeral, requesting that no The spirit-name by which she had for years been known was

consigning the mortal remains of Mrs. Butler to the organism and mental powers of another, under certain tomb-which took place at Melrose, on Saturday, April conditions; and also a power of accurate vision beyond 5th. It was conducted in compliance with her request, that of the external eye — the lecturer proceeded to as stated above, and was one of the most rational and erect, round by round, a ladder (to use his own figure, cheerful funeral occasions we ever attended. At the but we think his hearers will generally concede it to commencement a joyful hymn, recognizing the presence have been a staircase of solid masonry, built of stubof the freed spirit, was sung by the friends, when the born facts, and cemented with strong logic,) on which father of the deceased arose and calmly stated some par- to ascend gradually but firmly to the realm of the spiritticulars respecting the closing hours of his daughter's ual. He made it clear that the power exhibited in (one earthly life, her request respecting the present occasion, class of) the spiritual phenomena is one and the same and her charge to remember that it was only her body with that exhibited in Mesmerism - with this difference that was to be placed in the tomb-she herself would be only, that in the latter case it is the power of a mind in risen and be among them. He then proceeded to read, the body, while in the clearly defined spiritual phenomas expressive of his own views and feelings, a letter ena it is the power of a mind disembodied. Abundant written by that clear-sighted philosopher, Benjamin facts of the most conclusive character, from the conclusive character characte Franklin, eighty years ago, on the occasion of the decease of a brother. The following is the letter:

PHILADELPHIA, 13th February, 1756. "I condole with you. We have lost a most dear and valuable relation. But it is the will of God and Nature, that these mor-This is rather an embryo state, a preparation for living. A man "bewitched ones" were simply mediums or impressible is not completely born till he be dead. Why, then, should we persons, and that the "black man," or "devil," who grieve that a new child is born among the immortals, a new mem- so frightened and tormented our forefathers, and who so ber added to their happy society?

doing good to our fellow creatures, is a kind and benevolent act of departed relatives, was nothing more nor less than of God. When they become unfit for these purposes, and afford us pain instead of pleasure, - instead of an aid become an encumbrance, and answer none of the intentions for which they to manifest themselves, either for good or evil, to the were given, it is equally kind and benevolent, that a way is provided by which we may get rid of them. Death is that way. We ourselves, in some cases, prudently choose a partial death A mangled, painful limb, which cannot be restored, we willingly cut off. He who plucks out a tooth, parts with it freely, since the pain goes with it; and he who quits the whole body, ports at once with all pains and diseases, which it was liable to, or capable of making him suffer.

which is to last forever. His chair was ready first, and he is gone before us. We could not all conveniently start together; and why should you and I be grieved at this, since we are soon to follow, and know where to find him? Adieu.

B. FRANKLIN. Signed. "Written to Miss E. Hubbard, on the death of his brother John Franklin."

Mr. Spear was followed by Mr. Goddard, who gave a fervid and glowing expression to the hopes and joys which are inspired by a present and living demonstration of immortality, such as is granted in the modern spiritual unfoldings.

Rev. Charles Spear, (uncle of the deceased) expressed his feeling that a funeral, though solemn, should not be a mournful occasion; and stated his faith in the testimonies recorded in the New Testament, as furnishing sufficient ground of belief in the fact of a resurrection and an immortal life-which testimonies. moreover, he considered as the only reliable ones, with

trolled by spirit-influence to make a somewhat extended address. The speaker first touched upon the fact that the gloom which had so long hung over the grave was being dispersed in the light of present evidences of imdences over those of an ancient date to meet the wants of the human intellect, -and then proceeded to address in a very feeling and appropriate manner, successively, the father, mother, husband, brothers and sisters, and other relatives of the deceased, congratulating them that, unlike many others, they could find abundant consolation for the visible absence of the loved one, in the recognized fact that she would ever hereafter be to them a ministering angel, more able to subserve their highest good than when in the earth-form.

Mr. Orvis followed with some appropriate observations on the insignificance of physical death, as an event in the existence of a human being-the most important thing being a true life-an earnest consecration to labor for the good of humanity, whether in the earth-sphere or in the spiritual spheres. He felt assured that our departed sister, who had devoted herself so faithfully to such labors here, would experience no intermission of them on her advent into a higher existence. He also adverted to the equal and greater value of modern testimonies to the fact of spirit-existence, as compared with those of remote centuries-these modern evidences being necessary even to render the ancient credible in the majority of minds.

During these exercises, and more especially while Miss Sprague had been speaking, the enfranchised spirit of Mrs. B. had succeeded, according to her expressed intention, in manifesting herself to a clairvoyant who was present. She appeared in a most resplendent form, and communicated words of love and cheer, most grateful to the hearts of such as could receive them. She had also manifested herself, the evening previous, quite unexpectedly but unmistakably, to a lady in Boston. Learning these facts on testimony which was to us of the most satisfactory character, we stated them to the company assembled-expressing our gratitude for all evidence to be derived, whether from the statements of the New Testament, or from the records of later times, that human spirits survive the death of the physical body-and especially for the testimony of persons of our own time, on whose intelligence and integrity we could place the fullest reliance, who, by the exercise of the same senses that were employed by John, Paul and Peter of old, are now able to see and converse with those who have entered the spiritual state. On the strength of such testimony we could, more confidently than on any ancient authority, assure the friends of her whose mortal tenement now lay vacant before us, that she "was not dead, but was alive," nay, more, that she "had been seen,"-that she had been "in the midst of them" on that occasion, with words of peace and encouragement.

After singing the doxology, "Be thou, O God," etc., the now useless body was removed to the tomb, and thus closed an occasion which enabled us in some good degree to realize the fulfillment of an ancient prediction, that a time should come on earth when there will be "no more death," and when "tears shall be wiped from

Falsehood strips the mind of its conscious dignity, keeps a man in perpetual fear, and puts invention continually on the rack to prevent the means of detection.

MR. PUTNAM'S LECTURES.

The discourses on Mesmerism, Spiritualism and Witchcraft, given on Sunday last at the Music Hall, by friends were invited to be present, and were requested, if so impressed, to speak at length, or converse together, upon the nature of the spirit life, its labors and relations to the present life. Boston. Commencing with the admitted facts of mesmerism, and narrating such as had fallen under his own observation in a long course of inquiry - facts which de-It was our privilege to be present on the occasion of monstrated a power of control by one person over the intelligences in the current manifestations. Turning to the history of Witcheraft in New-England, the lecturer adduced numerous statements going to show, in the light of Mesmerism and modern spirit-manifestations, that the "We are spirits. That bodies should be lent us, while they frequently appeared "in the form of an Indian" (to can afford us pleasure, assist us in acquiring knowledge, or in use Cotton Mather's words,) as well as in the forms the disembodied spirits of Indians and others, seeking blind and mistaken devotees of a gloomy theology.

Such is a mere outline of the course of argument pursued - the strength of which cannot be perceived without a full rehearsal of the facts. We trust Mr. Putnam will be able, and be called upon, to repeat these discourses in all the principal towns of New-England. Thay "Our friend and we were invited abroad on a party of pleasure, cannot fail to have a powerful influence upon thinking minds, especially in communities where Mr. P. is known.

> For the New England Spiritualist. SPIRITUALISM IN ROCHESTER GREAT FALLS AND DOVER

> Bro. NEWTON: -Since I last wrote to you, we have been progressing finely. At Rochester, a little handful of the disciples of truth have just succeeded in gaining a foothold. There have been mediums developed who have been the instruments of much good; but being children, and meeting with much opposition from their parents, have been obliged to abandon it, thus leaving those that were free, to struggle alone.

Of all places for bigotry and superstition we might well seek in vain for the equal of this. The people talk of sending the light of revelation to the heathen, while from their own hearts they shut out entirely, as it were, all spiritual light. But one good omen which is manifest-

subject. Said the pastor of one of the churches here, to one of his members, speaking of Spiritualism, "There is a tangibility about this matter that cannot be explained,"thus admitting what is most essential. This church-member mortality,—spoke of the superiority of these evicause. Thus they bless us unconsciously. God bless them, and give them honest, candid minds !

In Great Falls we have gained such ground that the opposition begin to open their mouths, and say, " I think it must be of God, for it flourishes beyond the prosperity of the churches." Our hall, on Sabbath evenings, is always filled to overflowing, when we open free doors, which we cannot often do, for want of "more room;" and while the work is deepening within, it is spreading without; and the people are still asking for "more

Dr. Geo. H. Clapp has been delivering a course of ectures on the subject here, to crowded audiences, in the Town Hall, which will hold from 700 to 1000 people. Upon the same evening with one of the lectures, the two Methodist churches held a Sabbath School exhibition, (the like of which have been the order of the day,) but it was very poorly attended, while the lecture was crowded to overflowing. One of the ministers, I am informed, advised the doctor to discontinue his lectures, but they are still to go on. The Spiritualists of this town advocate freedom in all pure and holy principles, as well in thought as action. The truth will prevail.

The city of Dover numbers about 1000 inhabitants: and among the various tenets advocated by the liberal and candid, is, of course, Spiritualism. There is no definite organization here, but we hear of it in all parts of the city. Some of the first citizens are numbered among its believers. I believe they are preparing to enter upon some system of organization, that they may be able to procure and sustain some of the best lecturers. Systematic cooperation is very much needed here, not only in efforts for the presentation of the truth, (for the people are well prepared to receive it) but to bring about a state of greater harmony. This accomplished, and Dover is safe. More Anon.

Union .- The Spirit Advocate, heretofore published by Dr. Geo. Haskell, at Rockford, Ill., has been united with the Orient, at Waukegan, in the same State. Dr. Haskell is now associated with Mr. Hugunin in conductng the Orient. This is shortly to be changed from a nonthly magazine to a weekly paper. May the union result in added strength and usefulness.

HEAR ONE SIDE ONLY .- The Advent Herald of this city copies from our columns the letter of Rev. Mr. Dean, of Newbury, Vt., to Mrs. Battles, but does not venture to give her unanswerable reply. Was it too much for its readers?

How levely, how majestic is simple truth! It seeks no retirement, stands in need of no defence, is ever consistent with itself, ever inspires with courage him who practises it. and Lean he sentil there's

The music of birds was the first song of thanksgiving which was offered on earth before man was formed. All their sounds are different, but all harmonious, and all together compose a choir which we cannot imitate.

The riches you impart form the only wealth you will

productions of his later years. At the present stage of the investigation, the man is not willing that his name should be knownconnection with this matter; but from long personal acquaintance with him, we can say that probably few if any of pascretions, however, were mostly committed in moments individuals in Boston are better qualified, either by conscientious regard for truth, or by profound acquaintance with what is known as mental science, to determine upon the character of their own mental operations, than is this person; and while he is not yet prepared to accept the spiritual hypothesis, and attribute this production to a disembodied mind, yet he distinctly avers that he cannot say that THOMAS JEFFERSON was not its author. The following is the article:

and had pronounced its style singularlyd to emanate,

that of the

BELOVED COUNTRYMEN.—Since I find my name holds still a place in your memory and esteem, and since I have found an easy medium through whom I can communicate with you, I will speak to you concerning my earthly youth and age.

What was once the inspiration of my youth has now, since advanced to higher spheres of thought and science, become to me more clearly defined, more perfectly sublimated in thought and emotion. Though greatly advanced beyond the mere facts and sympathies of the the interest of those scenes which first awakened in my juvenile spirit the enthusiasm of liberty and right, and following is his statement of his impressions: the deep burning hatred of tyranny and wrong. The "The paper is either of spiritual origin, or its contents are of

wed and justice to defend, still lingers around to delight in carrying out new plans. Was accustomed to mental strife, my memory, like the soft distant music that now floats to me from seraphic groups. Would that I could retriumph in the mental sphere very much. These were the outmember all the events of my earthly sphere with equal ward manifestations in this life; he was a great statesman and pleasure! Would I had always acted and spoken from occupied a very prominent position in public life, and manifested that pure and divine love of justice and of freedom, and from that deep and holy detestation of slavery and wrong, which, when I commenced my public career on the forum of my native State, so nerved and braced my youth-

Alas, that I failed in my nobler resolutions! To one sole weakness do I now see this attributable. While as a spirit, born of the great Immortal, I was baptized into the font of freedom and right, the organism I inherited on earth as my living habitation, knit and framed amid slavery as it was, amid its moral debasements and its cowardly engenderings, cumbered me with physical cowardice. Hence it was that I too often compromised moral dignity to save anticipated physical suffering. While, in the divine ideal of right, I have contemplated the glory of martyrdom in its defence with delight, in the baser actual—in the hour of personal peril—fear, slavish dread has overwhelmed me, and I have allowed the crisis to be decided in favor of oppression; when, with less tenacity to the world-with less dread of its scornwith a truer, firmer, martyr resolution-victory would have been achieved, where, alas! it was lost.

Loving, as I did, with all my young soul, the principles that inspired the Revolution, I was often a wonder to myself that I so often shrank from those great heroic sacrifices which were really necessary to their complete triumph. Now, in the wisdom of a higher sphere, the enigma solves itself. While on one side, in spiritual affection, justice and freedom were my highest delight, on the other, in the sphere of the gross actual, I had not that light to hope and faith which alone can strengthen and guide, and I fell, cowardly, doubtful, hopeless; when faith in eternal principles, ought to have emboldened me to to Woonsocket, Norton, Taunton, New Bedford, Edgarton, Nandare the extremity of noble and holy deeds. Wanting this martyr-spirit, I often sacrificed right on one hand to to save right on the other ;-too often, by petty political arts, sacrificed holy principles in one direction to secure a noble end in another. But the God of nature, in whom my language sometimes indicated a trust, spurned the accomplishment of such divine ends by such unholy means. No one instance comes to my memory, of successful efforts for the extirpation of wrong and the estabends. Yet, in my short-sightedness, I often flattered myself that the reverse was, at least sometimes, true. able arts what I lacked in martyr-courage. And though This, however, is their duty. Mine is to labor-theirs to reciprosuccessful in securing, now and then, a personal triumph, of what my soul hated-the slavery of the poor and outcast. Wanting that divine policy, which, fearless of the results of righteous domination, never compromises absolute principles in one direction for securing them in another, -which, after wisely planning, will, at all hazards of temporary advantage, coolly, trustingly and firmly sive books, including the principal publications on Spiritualism. labor in harmony with the eternal right, confident of the He will receive subscriptions for this paper. presence and aid of the all-embracing God,-I failed to realize the hopes of my youth; and as my cowardly frame grew old, I utterly succumbed to the mastership 1 that

tyranny which, in my youth, I had sworn to crush

Oh my country! had I then as fearlessly, as uncom-

without plan or idea as to anything to be written. He as strength and virtue. Only by your firm and trustful the following thoughts came rushing into his mind with passion urges and despotism makes unavoidable—a rea rapidity with which his pen could scarcely keep pace. volution, whose means are carnage and whose end is

> Feling some curiosity to know the results of a psycholetrical examination of the above, we placed the papr containing it in the hands of a highly susceptible lad of this city, who has been markedly successful in deheating characters from autography a citizen the suphad not the slightest hint, externally, of either the suppoed origin or the contents of the paper. The following are the notes we took down from her lips at the moment. The reader will note the singular fidelity with which the sentiments of the article are reported:

The writer of this is some person in the spirit-life. I feel like boving before an audience, and making an address. He had an iron will, was inflexible in what he supposed was right—had in-domitable energy when aroused. He had keen perceptions, but I feel that he lacked a certain discretion which rendered him

hale to reach a standard which he had set up for himself. his family He was kind and genial in domestic life - loved family as it in had one; but did not rest in the bosom of his

He was a mshave been wise for him to have done. his mark wherevermore than ordinary character, and made public office, and doubwas; was likely to have been in some I feel a strong desire to sprood prominent in church or state. earnestly with my right arm as if in public, and to gesticulate - to speak the highest truth vant to tell people to dare to do with these words: "While I haves in them. I am impressed is in me, it seems as if the very stoned crushing the truth that out against me. I have crushed my the street would cry feared unpopularity, but, Columbus-like, 1hood. Not that I that there was that country beyond; and & not quite sure embark on the unknown sea, without endangerk I could not embark on the unknown sea, without endangerh, the lives of others. So I paused, and doubted, and shrank from the duty that seemed to be imposed upon me."

In answer to the inquiry, why she supposed the wiver to be in the spirit-life, she said: "Because I feel had influence about me. I see a spirit, with large perceptive organs, eyebrows knit, blue eyes, but my perceptions of him are not clear enough to ascertain who he is."

Wishing to test the matter still farther, we put the paper into the hands of a young man of good psychometearthly sphere, I have not passed beyond the memory nor ric abilities (Mr. Wm. E. Rice, of this city), who also was in entire ignorance of its origin or contents. The

voice of eloquent patriotism, once so charming to my a very spiritual character. The writer is a person of great young aspiring soul, when listening to its fascinating energy of character, and passed a life of constant struggles; had with the as narrowing armset down to thich a human personality, and so withdrawing his presence a question, because a question because a question as the old school as the old school as the old school and a radiust of his decisions and promptness of action as the old school ago, and a radiust filled

loved argument - had a tinge of sternness and pride, which at times manifested itself in a marked manner. He would enjoy a these more rugged characteristics.

"But the person is now so situated that the more interior powers are being cultivated - the affectional nature is being drawn out to balance. He had a finer nature, which was not much manifested - a love of painting and music. I find in his feelings towards woman a tinge of bitterness and sarcasm, which the world may not have noticed, but which had its origin probably in some circumstance of his early life; he loved and reverenced woman, notwithstanding.

"Energy, force, perseverance, were his most apparent characteristics - the finer were buried from view. There was some mystery or contradiction in his composition, which I do not fully get at. He loved at times to surprise his friends by a bold and startling movement."

The above interesting facts we leave for our readers to place their own estimate upon. They are not more remarkable, perhaps, than hundreds of others which have occurred in the experience of many, who have become convinced of spirit-agency. We trust this gentlemen will pursue the investigation to his own satisfaction, and then give to the world the results.

NOTE FROM DR. MAYHEW.

BROTHER NEWTON: -About ten months since, I was requested by my Spirit-friends to take the field as a disseminator of the great and glorious Truths of Spiritualism. Having become satisfied that such was plainly the path of duty, I entered upon those labors; my route in outline having been given me by interior impression, and communications through other and various mediaeach corroborating the others. In due course of journeyings, extending throughout ten months, having visited eighty-two different places, and lectured two hundred and forty times, I have reached the eastern part of Massachusetts.

I am now anxious to arrange, in fulfilment of my mission, for lectures in the following places, which comprise the route upon which I am now about to enter, commencing with Franklin, on the 13th, 14th, and 15th instant; thence proceeding in due course tucket, Hyannis, Barnstable, Harwick, Dennis, Sandwich, Wareham, Plymouth, Duxbury, No. Hanson, Abington, S. Weymouth, Quincy, E. Stoughton, and South Hingham. The friends of truth and spiritual progress are kindly solicited to prepare the way for my visits, and to communicate with me at earliest convenience in reference to the same-addressing their letters to your care, at 15 Franklin Street, Boston.

Brethren are sometimes deterred from entertaining the idea of ectures, fearing the expense of remuneration. My object is not to make money, but to impart truth—therefore there need be no fear on this point. It is usual, when I labor, that I receive entertainment of an inexpensive character, at the hands of the lishment of right, where my means were at war with my friends, as may suit their convenience. A Hall or Church is of course provided for my use, and it is usual for me to receive, not twenty-five or even ten dollars for each lecture; but a sum varying from ten to twenty dollars, for two or three lectures; and As a politician, I vainly thought to make up in question-

An EARLY line from the friends in the places named, and their or a party political end, such triumphs but retarded the surroundings, will be esteemed a favor—as thereby I shall be entriumph of liberty and right, and aided in the promotion abled to arrange my labors with a view to the greatest good and convenience of all. I am yours faithfully, For Truth and Humanity,

DEPOT FOR SPIRITUALIST PUBLICATIONS AT BURLINGTON. VT .- Mr. S. B. Nichols, bookseller, at 146 Church Street, Burlington, has added to his stock a supply of liberal and progres-

CHARITABLE LEVEE. — A levee is to be held at Chapman Hall on Wednesday evening of this week, for the benefit of a lady who is in destitute circumstances. We are assured that it is a case worthy of the regard of the charitable. Tickets 25 cents.

MORE CASES OF H We continue to receive testim recipients of blessings from the which modern Spiritualism has brou we are desired to make public for the From a number in our drawer, we selections, which may be of interest would add a word of caution or expl are not familiar with these magaze

no wrong inferences may behallI STILL 199 --- COETHE. agant expectations raised only kn_ Our observations have taught us tith proceeding from different individus SATURDAY, AUGUST 9, 1856. qualities, and produce varying

are concerned.

constitutions. Hence, while one have little or no influence upon a p adaptation of the may effect an almost instantaneous the operator to that pear to depend upon the degree qut persons applying magnetism, or "healing virtue," in sted, and then proof the patient. It often happens the" when an applicato a reputed "healer," are disappoir characteristics might with more promptness. L. E. nounce the whole thing a "humbuges. Lety judgments, Cleveland. For sale by B. Marsh. tion to a person of slightly aim are of very adtle worth. We have proved immediate know not if there is as yet any positive means of determining results beforehand, and hence, those who apply to persons who make the exercise of these powers a matter of charge, must run their own risks, so far as we

CONCORD, Mass., January 23, 1856.

BROTHER NEWTON: - In reply to the question, " What good has Spiritualism done?" I wish to say that it helps the unlearned to perceive and heal disease; as in my own case I can testify. For several years I have been afflicted with what my family physician termed heart disease, attended with liver complaint and together with a Letter to another clergyman of that place, by Mr. the resulting consequences, for which I obtained but transient Copp. The Review is a brief abstract of an evening's address relief, by employing different physicians. Learning that C. C. made on the occasion of our recent visit to Manchester, which York and wife, spirit mediums, were in Concord, I called on them the friends in that place have thought fit to issue in this form. and solicited an examination, in which I was informed by Mrs. It presents a tolerably full and accurate statement of our main York, who examined my case, that I had, near and pressing upon my heart, what physicians would call a tumor; yet it was graphical faults, — which, however, the intelligent reader will filled with water, and could be dispersed. I informed her of readily distinguish and correct. Mr. Copp's letter is a pungent none of my symptoms, and was to her a perfect stranger. I do exhibition of the inconsistencies and misstatements of a Revernote of my symptoms, and the state of the Methodist persuasion. From not think she or her husbahd had ever heard of me before. Yet she described my feelings better than I could myself, telling me it we copy the following fact: of a sore spot on the spine, which I had not discovered, but on examination found it was there. (This could not have been derived from my mind.) Also, upon examination, I found the tumor she spoke of could be distinctly seen and felt externally, which I had not before observed. I placed myself under their treatment, and very soon after the first time of the laying on of their hands, I discovered what appeared to be a discharge from the tumor; also, the protuberance gradually disappeared. I now find myself free from suffering, and as well as most men of my age. Will the opponents of Spiritualism explain how this was one, if not by the agency of departed spirits? Mrs. York is no mesmerized, but describes by simply laying the person's hand-JOHN HAYWARD.

BROTHER NEWTON: - I wish to add my testimony in regard received great relief. I followed their advice, and in ten days

as the old schoago, and wind it? ifficult to remove the disease heard its glad notes of joy, when I tell you that that lady, thus termed rheumatism. I can also pestify to other cures done cured, was my own mother? And she has been, thank God, through these mediums, who have boarded in my family for more entirely free from her old complaint for about a year; and she is MRS. NANCY HAYWARD. than four months past. Concord, Mass., January 26, 1856.

LAWRENCE, Mass., April 1, 1856. aling | that has come to my knowledge. I was recently attend- that have been cured by it." ing an evening circle, when a gent eman came in and informed the mediums that he had a friend who was dangerously ill, and from appearances could survive but a short time; and requested that they would make her a visit. Without reluctance they proceeded to the bedside of the afflicted, when it was quite evident pool, in one of Train & Co.'s packets, and feeling naturally anxthat their call was not too soon. The friends were informed by the spirits that the patient could be restored if they would with- was induced, by the solicitations of a neighbor of yours, to apply hold the drugs which the physician had left, and be governed by to Dr. Goward—a gentleman who pretends (I do not know with made his morning call, not being aware of the influence that had ters than most men of my acquaintance—for information respect-Yours for the truth,

I was thrown from a wagon ten years ago, injuring my back, so that I was unable to ride in a wagon or cars without much pain. Mr. STEPHEN CUTTER operated upon me twenty minutes, by making passes over me with his hands, and cured me. It is now three months since Mr. Cutter operated upon me, and as I have been free from pain since, I feel entirely cured.

SILAS ALLEN. Yours truly, Shrewsbury, January 20, 1856.

Mrs. Almeda Dexter, of Ware, Mass., who was herself cured of a lingering infirmity through the instrumentality of Mr. Calvin Hall, and in turn made a healing medium, informs us of the following cases occurring under her own practice : - About five months since, a young lady, Miss Isabell Barks, of Hardwick, Mass., came to her for aid in a scrofulous disease. This disease fastened itself at times upon different organs - sometimes upon the lungs, rendering her unable to lie down for days and nights together, on account of difficulty in breathing. At the time of this application, it was affecting the eyes; one could not be shut at all, the ball was swollen so badly as to hang out upon the cheek, and had scarcely the appearance of an eye. It was exceedingly painful, and all supposed it was beyond cure. Mrs. Dexter, simply made passes over it, tag immediate effect of which was to remove the pain and enable for to close the eye, and she returned home much encouraged. In a week, her eyes were perfeetly restored, and she has enjoyed good health ever since. The facts are stated at the request of the young lady, who will be pleased to give further assurance of their accuracy if applied

The following occurred while Mrs. Dexter was in Springfield, Mass., at the residence of Mr. Crane. A man by the name of Gates, who had been a strenuous opposer of Spiritualism, was suffering with a boil upon his nose. It became so painful he was obliged to leave his employment; and as he was proceeding homeward from his work-shop, he had occasion to go by the house of Mr. Crane. As he was passing it, he stopped, he knew not why, but soon attempted to proceed. Soon he stopped again, but again attempted to go on. A third time, he came to a stand, and felt an impulse to enter the house; he at length went in, making some trifling excuse for so doing. As he entered, Mrs. D. noticed the suffering nasal organ, but felt (although she had not seen him before) that he was unfriendly to Spiritualism, and therefore did not care to approach him. She mentally asked her spiritual attendants if they would not effect a cure upon him across the room. They replied that they would do so. Very shortly, the man arose in astonishment, feeling of his nose, and saying it was well, but how it was cured he could not tell. He passed around the room, submiting it to the examination of others, and declaring that, although when he entered the room, it pained his whole head, now there was neither pain nor soreness in it. She then informed him how the cure was performed he expressed himself satisfied, and afterwards boldly testified to the facts of the case. Among the witnesses of this, are given the names of Mr. and Mrs. Crane, Mr. Calvin Hall, Mrs. Gates.

LETTERS RECEIVED, -not otherwise acknowledged. - Ira Willey - E. Holton-J. Josselyn-G. Haynes-H. J. Copp-J. Bridgman-C. B. Bond-J Giles—J. B. Husted—A. D. Amsdeu—J. O. Ransom—C. H. Brooks—F. J. Smith—S. B. Bulkeley (to 32, vol. 2)—E. Willard—O. P.—D. D. W.—M. A. F.-W. Chase-T. B. Neibert-Dr. Hare-W. W. Dutcher-W. J. Webster -Henry Snow-G. A. Redman.

SPIRITUALIST.

SPIRIT-MANIFESTATION, AND ITS USES TO MANKIND.

I TERMS, TWO DOLLARS A YEAR, IN ADVAN

No.

Hayden agward Place, Bu purpose. Professor Hare's opini have great confidence in Mrs. Ha and recommend her as being of the high

Miss A. W. Snow, No. 104 Tyler perator, by grand enthusias Trance Medium, will answer sealed letters, and left the form. Hours from 9 to 12 A. M.,

Terms, \$1.00 an hour, or 50 cents each per parts of the empire; will ters, \$1.00; sealed questions received, and kings, for two lustres or no prepaid. Circles Wednesday and Frida, each person. A rapping medium prest to life new princes and lords, Healing and Spirit Visit estrade, (raised dais) shall cry,
Mrs. T. H. PRABODY, Trance Me
Rapping Medium. A god
ra!' Will be seen with an army
in attendance from 9 o'clock to 12 A. M., and 2 to 5 P. M., at No. 38

Hudson street, for those who wish to commune with the inhabitants of the spirit world in this way. Miss E. D. Starkweather, Rapping, Writing, and Trance Medium, residence No. 2 Spear Place, out of Pleasant street, near Wash

dium, residence No. 2 Spear Flace, out of the fingence of the financial of the financ o'clock. Terms, 25 cents each visitor. Evening sittings with families

IN CHARLESTOWN. Mrs. C. Delafolie, Trance Medium, and Clairvoyant, No. 40 Lex 1

ington street, Charlestown, (near the Monument,) can be consulted from 9 A. M., to 8 P. M. Mr. J. DANDRIDGE, Healing Medium, will be in attendance from 6 P. M., to 9 P. M. Clairvoyant and Medical Examina \$1.00. Spiritual Communications, 50 cents. IN NORTH ADAMS, MASS.

Mrs. Mary Sedgwick, Union street, North Adams, Mass., will devote a portion of time to the examination of diseases and prescripti for the same. Also healing by the laying on of hands; spirit-manifestations and teaching. Hours from 9 to 11 A. M., 2 to 4, and 7 to 9 P. M. Private sittings \$1.00 each person. Public 50 cents each person. A daughter who is a discerner of spirits will give attention

General Advertisements.

EXCELSIOR, OR THE REFORMER'S COMPANION;
A Monthly Magazine. No. 2. Just published, and for sale by Bela
Marsh, No. 15 Franklia St. Price 20 cents single numbers, or \$2,00 per

MILLINERY AND DRESS MAKING. Mrs. A. J.

KENISON has taken rooms, No. 252 Washington street, (up stairs),
formerly occupied by Miss Hamlin, where she will be happy to receive a
call from her friends, and will endeavor to execute all orders for
MILLINERY OR DRESS MAKING,

in a satisfactory manner. She will keep a select assortment of silk and straw goods, pattern bonnets, ribbons, flowers, &c. Straws colored, cleansed, and repaired. Particular attention paid to mourning goods. Grave clother constantly on hand or made to order. Public patronage respectfully solicited.

April 1st, 1856.

DR. ABBOTT'S MEDICINES. Many of our Medicines have been favorably known to the public for more than a quarter of a

CONTIAL CAN WILL CUTE COUGHS, Colds, and Asthma. The CHOLERA CORDIAL can be depended on to cure Bowel Complaints. Canker Cordial will cure the Canker in the Mouth and Stomach and Purify the Blood.—
The Vegetable Jaundice Bitters is an invaluable remedy for Jaundice, Liver Complaint, Sick Head-ache.—The Peach Cordial is a pleasant Tonic Cordial. Some of the above Medicines are highly recommended by Dr.

Fisher.

N. B. Our store is the oldest of the kind in the country. We have a great variety of Botanic Medicines which we will sell on favorable terms, great variety of Botanic Medicines which we will sell on favorable terms, great variety of Botanic Medicines which was a support of the property of the

But as M. Bareste's book was published so long enlightened Mer's words, who were desirous of putment by the about the king of the old blood of the Capet, who

ment by the about the string board should give notice in advance, that arrangements may be made before their arrival.

Those sending locks of hair to indicate their diseases, should include their diseases, should include their diseases.

THE REMEDIES OF NATURE. Wm. E. Rice, Clair-Street, Boston.

In cases where sickness or distance prevents personal attendance, examination will be made from a lock of hair, accompanied by the name, age, and residence of the patient. In these cases, for examinations, written out in full, with prescriptions, the charge will be \$3.

HOME FOR THE AFFLICTED. George Atkins

Clairvoyant and Healing Medium, has opened a house for the reception of the afflicted at No. 38 Hudson street, Boston, where he is prepared to accommodate patients desiring treatment, on moderate terms. In connection with healing by laying on of hands, and other natural remedies, Dr. A. has received some valuable instructions from the higher life, in the preparation and application of the Electro-Chemical Baths, and is prepared to apply them at his place, in cases requiring them.

Water from the Henniker Spring, which is found by all who have made use of it, to be very useful in negative conditions of the system, will also be supplied by him.

The Patients desiring board should give notice in advance.

Great care will be exercised in all cases of examinations and prescriptions, either in person or by a lock of hair when the patient is absent. Office hours from 9 to 12 A. M. and 2 to 6 F. M.

Terms — Examination \$1.00 if the person is present, and by a lock of his when the patient is absent, \$3.00.

T AYING HANDS ON THE SICK. Dr. W. T. Osborn, Clairvoyant and Healing Medium, cures the sick by the laying on of hands, possesses great Medial power, has been very successful in relieving the sick; Chronic, Consumptive and Liver affections, and every disease which has baffled the Medical faculty, have yielded to his treatment. His success is truly astonishing, and gives unbounded confidence in the healing power operating through him.

Terms for each Clairvoyant examination, \$1.00. Letters, postpaid, with a stamp enclosed, strictly attended to. Office hours from 9 A. M., to 4 P. M. Rooms No. 110 Cambridge street, 3d door east of Western Hotel

hands. Dr. GEORGE H. CLAPP, recently from New York, would inform the public, that after having thoroughly tested his power as a Clairvoyant and Healing Medium, and having practised in Boston the past four months with unbounded success, he has now located himself for the present at GREAT FALLS, N. H., where he will be most happy to hear from his numerous friends and the public.

Terms — Examination \$1.00 if the person is present; and in cases where a lock of hair is sent, terms for an examination, with prescription written out in full, will be \$3.00

Dr. C. would give notice to all who wish to avail themselves of the Electro-Chemical Baths, that they can do so by applying to him. Rooms, at the residence of B. D. HILL, High street, Great Falls, N. H. THE SICK ARE HEALED BY THE LAYING ON OF

HEALING AND CLAIRVOYANT PRESCRIPTIONS. C. YORK, and wife give notice that they continue to heal the sick by the laying on of hands; also to give Clairvoyantexaminations and prescriptions, by receiving the name, age and residence of patients in their own handwriting. Terms \$2.00 for examination and prescription; \$1.00 for examination alone. Address in care of Bela Marsh, 15 Franklin streets Roston.

C. STILES, M. D., Physician and Surgeon, Bridge-C. STILES, M. D., Physician and Surgeon, Bridgeport, Ct., Clairvoyant and Psychometric Delineator of Character.

Examination for disease, with prescription, \$1.00. Those who cannot personally visit him can forward a lock of their hair.

Psychometric Delineations of Character, with conjugal Adaptations, \$2.00.
To obtain this, the autograph of the individual must be forwarded. To se
cure attention, the low price here asked must always accompany the
letter.

BROWN'S BRONCHIAL TROCHES will alleviate

Coughs, Bronchitis, Astema, Hoarsanss, Irritation of the Throat, occasioned by cold or over exertion of the vocal organs. Having a peculair adaptation to affections which disturb the voice, they will be found indispensable to public speakers and vocalists.

These Lozenges containing no opium or deleterious drug, can be taken as freely as requisite. Sold by the principal druggists in the United States.

JOHN I. BROWN & SON, Boston, 5—3m 425 Washington, opposite Essex street. KNOW THYSELF. Self-Knowledge promotes health,

R. P. Wilson, Psychometric Delineator of Character, and Clairvoyant Physician, 285 Seventh street, Cincinnati, Ohio.
Terms: For Chart according to Buchanan's New System of Phrenology, and a written Delineation of Character, \$2.00. For Chart as above, and Conjugal Adaptations, \$3.00. For Clairvoyant Examinations and Prescriptions, including Mental Delineations, \$5.00

CPIRITUAL, CLAIRVOYANT, and MESMERIC PREacriptions, carefully prepared by OCTAVIUS KING, Botanic Apothecary, 654 Washington street, under Pine Street Church, Boston.

All of Mrs. Mettler's Medicines for sale as above. FOUNTAIN HOUSE, CORNER OF BEACH STREET,

and Harrison Avenue. Spiritualists Head Quarters in Boston. Charge \$1.25 per day, or \$7.90 per week, for 2 or 3 weeks. H. F. GARDNER. OAL AND WOOD. Allen Putnam & Co., of Roxbury,

near the Boston line, on Northampton street, keep constantly on hand an assortment of COAL, WOOD and BARK, which will be delivered in Roxbury or Boston at the fair market price. Approved orders at the Counting Room, or through the Post Office, promptly attended to. PIRITUALIST DEPOT IN LOWELL. The Rooms at

B. CHILD, M. D., DENTIST, NO. 15 TREMONT

EXCELSIOR, or the Reformer's Companion, No. 2, for February, has made its appearance, after some delay. Its contents are superior in interest and ability to those of the first number, and furnish food for thinking minds. A portrait of Mrs. E. L. Rose graces the number. The future numbers are promised with more promptness. L. E. Barnard & Co., Publishers,

NEW PUBLICATIONS.

TIFFANY'S MONTHLY, No. 2, has been received by Bela Marsh. It is unnecessary to do more than to give the table of contents, which is as follows: Demand of the Age; Another Exposition; Origin of Evil; The Bible; Modern Mysteries Explained and Exposed; Spiritual Manifestations not Incredible; Spiritual Phenomena indicating Intelligence; Apostolical Errors; Phenomenal, etc., etc.

REVIEWS OF REV. MR. BARTLETT, ETC .- In our advertising or lumns will be found the announcement of a pamphlet containing a Review, by the editor of this paper, of a Lecture against Spiritualism, given by Rev. Mr. Bartlett, of Manchester, N. H., before the Young Men's Christian Association of that city; positions, though the printing is somewhat marred by typo-"Do you ask me what good Spiritualism does? Let me give you an instance, coming under my own observation. Some

sixteen years ago, a lady was taken unwell, and in a very few days had become, what many persons termed, insane. She had Hypochondriasis; and to give you some idea of her condition, I will say that she would remain for hours in one position, with clenched or wringing hands, looking upon vacancy, and uttering the most piteous groans much of the time. Speak to her and ask her why she moaned thus, and she would answer, 'Why, don't you see my flesh on me is all on fire? it is burning off my bones!' And thus she went on for fifteen long years; and in all that time no one ever saw her shed a tear, no one ever saw her smile. With her the suffering was apparently as real as that of any one actually put upon the rack. The husband had paid out hundreds of dollars for the best medical skill, all to no effect. to the power of healing by spirit mediums. In the month of Every means had been tried for her recovery, that the ingenuity October, I was severely attacked by inflammatory rheumatism; of her friends could suggest, all to no purpose. Spiritualism for several days was unable to help myself, or to move in bed came, even into my family, and what purported to be the spirit without assistance. I applied to C. Y. York and wife, who were of an eminent physician [Dr. Rush] took the control of my comboarding in my family. From the laying on of their hands I panion, and bade her 'lay her hands upon that lady's head, and probably she could be cured!' She did so two or three times, was restored to my usual health, which has been more permanent and from that hour, that woman commenced to gain rapidly, and was restored to my usual health, which has been more permanent since my recovery than before the a tack. I entering remarkation as social a manner as you or I, or laying on of hands. OHARLES MAIN, Healing Medium, has opened and talk with her friends in as social a manner as you or I, or laying on of hands. OHARLES MAIN, Healing Medium, has opened and talk with her friends in as social a manner as you or I, or laying on of hands. OHARLES MAIN, Healing Medium, has opened and talk with her friends in as social a manner as you or I, or laying on of hands. OHARLES MAIN, Healing by laying on of hands. OHA

not the only one, by any means, who has been cured of insanity through the agency of my companion. And yet the cry against Spiritualism is, Insanity, insanity! from the pulpit and rostrum, throughout the land! For every case of insanity that you will Mr. EDITOR: - * * I will state one of the many cases [of bring forward caused by Spiritualism, I will bring forward two

FACTS IN CLAIRVOYANCE.—The Lowell Citizen has the following statement: "An English gentleman in this city, who was expecting his father, mother, and their two children from Liverious for their safety in the present dangerous state of navigation, their directions. This was complied with, and when the doctor what amount of truth) to see a little farther into unknown matbeen thrown around his patient during the night, informed the ing the vessel in which his parents had taken passage. After friends that his medicine had had the desired effect, and that she the doctor had entered the "clairvoyant" state, the gentleman was much better. Suffice it to say that the doctor was soon sent him on an Atlantic voyage to find one of Train's packets granted leave of absence, and the patient has been rapidly gaining her former strength, under the direction of the invisible power. Yours for the truth, J. F. MERRIAM. present. He informed the questioner that there were but few passengers, and his parents were not among them. Said the vessel would arrive in Boston on a certain day. He was requested to continue the search still farther, which he did, and soon reported another vessel of the same line which contained the family inquired for. When asked if he could point out any mark or article of clothing on either of them whereby the son could recognize them, he stated that the gentleman had a wart on his face, close to the nose, and that this vessel would arrive at Boston at a certain time. It was true this person had the peculiar mark spoken of, and it is equally true that both of those vessels arrived on the dates given by the doctor.

"The above statements, Mr. Editor, are facts. The gentleman concerning whom, with his family, those inquiries were made,

concerning whom, with his family, those inquiries were made, was a clergyman who preached on Sunday last in this city, and who was on board of the packet and arrived at the time foretold by Dr. Goward.

MEETINGS IN BOSTON.

MISS C. M. BEEBE will again Lecture in the MUSIC HALL, on Sunday next, and the Sunday following-20th and 27th inst .- at 3 P. M., and in the LECTURE ROOM at 71-2 o'clock. Miss Beebe has lectured in New York, Philadelphia, and Baltimore, to large and appreciating audiences, since she spoke in Boston; and it is to be hoped that, in her case, the emark of the Nazarene, that "a prophet is not without honor, save in his own country," may not prove true. Tickets, 10 cents to each Lecture-to be had at the Bookstore, 15 Franklin street, at the Fountain House, and at the door. MEETINGS AT CHAPMAN HALL, School street, Sunday after-

noons and evenings; also on Wednesday evenings. A free platform for the expression of any views pertaining to the facts and philosophy of Spiritualism. Seats free, and expenses defrayed by contributions. On Sunday mornings, circles for development, etc., at the same place, at which a small admission fee is charged. MEETINGS IN BRATTLE STREET, No. 15, at the Hall of the

'Artisan's Recreative Union," on Sundays, morning and afternoon. Speaking usually by entranced mediums-exercises ex ected to be of a religious character. Admission free.

ROOMS WANTEI). Wanted two or three rooms—as furnished or unfurnished, by a single gentlemen—with, or without board, as he may prefer. Possession wanted in two or three weeks. He would prefer to be in a family where Spiritualism has made its mark. Address M. A. S., Boston Post Office. MR. NEWTON'S REVIEW OF THE REV. MR. BART-

Manchester, N. H.,

NEW ARCHITECTURE. The undersigned, having been much engaged, for some time past, in draughting plans, (under Spiritual Guidances.) of a Wholling Stricture of buildings, for both isolated and unitary purposes, now invites persons, who, during the coming season, contemplate rearing structures of any kind, to call and inspect plans. For the present, he will meet all who desire it, at No. 15 Franklin street, daily, the present, he will meet all who desire it, at No. 15 Franklin street, daily, the present, he will meet all who desire it, at No. 15 Franklin street, daily, and system of the strength of the hours of 2 and 3 P. M. Those living at a distance, can receive through the mail, (at short notice,) accurate sketches of grounds plans of dwellings, from which may be easily seen what are of grounds plans of dwellings, from which may be easily seen what are of the style and the arrangements of many and very varied plans. Terms of the style and the arrangements of many and very varied plans. Terms of the style and the arrangements of many and very varied plans. Terms of the style and the arrangements of many and very varied plans. Terms of the style and the arrangements of many and very varied plans. Terms of Stouth of the style and the arrangements of many and very varied plans. Terms of the style and the arrangements of many and very varied plans. Terms of Stouth of the style and the arrangements of the style and the arrangements. Stouth of the style and the arrangements of the style and the arrangements. CPIRITUAL SPRING, SPRINGFIELD, MASS. THE

following diseases have been relieved by using the water from the pring: — Lung difficulties, Cancers, Scrofula, Neursigia, Humor, Kidne iseases, Gravel, Canker in the mouth and stomach, Internal Tumors, Sore yes, Bronchial difficulties, Chronic Diarrheas, Rheumatism, in its worst rm. The water is often magnetized to mest stubborn difficulties.

N. B. Kegs containing 8 gallons with directions, \$2.00

SETH B. BLISS.

Test Mediu.

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Please ente

Mrs. W. R

Hoeli fallsipon

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e of

Spiritual gifts were in the beginning, and will be in the end, - the concomitants of PERFECT HOLINESS.

[We would sugggest the enquiry, since no very substantial claims can be set up in behalf of the "perfect holiness" of such ancient mediums as Saul, David, Balaam (his beast might also be included), Jonah (the fish also), Peter, Paul, and Barnabas (who had "sharp contentions" among themselves) - is it not quite possible that some of the "manifestations of the spirit" may be granted to imperfect people now-a-days? - Ep.]

The Spiritualist.

A. E. NEWTON, EDITOR AND PUBLISHER. "I have yet many things to say unto you, but y

BOSTON, SATURDAY,

SPIRITUAL Tilness. In a recent article jnger dream,

city, Rev. Dr. Kirlo stay "Man is made to hed star-gleams, much as with material day hourly exercise of the 1 and the gate with the latter than with he considers the consideration that consideration the consideration ceptibility to impressions anpassed, our habits. A mere mathem keen in his percentians of pas;"

dium, 54 Hudson street, 165, The glory the Lawrenced. We gaze upon the hills Far through the night; And know the day-break waits With glorious light For us, who tread the way That she has trod before.

THE IMMORTAL MIND.

For the New-England Spiritualist.

[The following lines, spoken by Mrs. L. N. GAGE, under spiritinfluence, though having obvious defects, are yet remarkable as an impromptu effusion.]

There are countless gems in the mountain cave There are treasures rich in the ocean-grave; There are mines of silver and mines of gold; There are diamonds pure, and wealth untold, In the heart of the deep and the bosom of earth, Which eye may not see or hand bring forth: But richer far is the gem enshrined Within thee, O man - the Immortal Mind!

There are countles stars in the world above; There are shining orbs in the land of love; There are stars of beauty and stars of worth, That nightly look on the face of earth, And myriads still whose dazzling light Is ne'er revealed to mortal sight: But purer, brighter, holier far Shines forth in man the Immortal Star.

There are flashes of light in the darkest place, And traces of beauty in the ugliest face; There's motion, there's life in the mountain high, That lifts its towering head to the sky; There's language, there's voice in the valleys low; There's music, there's melody in streams that flow; There's light, there's life, there's voice in the whole -But the light of life is the Human Soul.

There's a germ of strength in the weakest thing; The great from the little ever spring; There are music-notes in the dullest sound, And laughter-peals in the deep, dark ground; There's light in darkness, and life in the dead;

Bach head is a foot, each foot is a head; roborative testimony that their perceptions are correct. mere's log 'm surrow, and ease in pain;

Aye, mystery deep in the Mind of Man. The mind may be clothed with garments that thrall; The heart may drink deep of the waters of gall; But the garments will fade, and the gall become wine, By the voice of His love whose name is Divine. Then, man, weep no more; the time draweth nigh When the Father shall wipe every tear from thine eye, And sever the cords which now seek to bind

The life of thy spirit, thy heart, and thy mind. Lift thine eye, brother man! behold the bright day! Cling no longer to earth! we call thee away. Our Father, thy Father, hath sent us to thee! Lift thine eye, brother man! behold, thou art free! Haste! haste! light thy lamp e'er thy sun sinks to rest; Shun, oh shun the dark night of the spirit's unrest! Keep thy heart pure - for it holdeth enshrined The Father's own image — the Immortal Mind!

A VISION.

[We copy the following chapter from that highly popular work " Wolfsden." Whether or not it is a relation of an actual occurrence, it is but the counterpart of such as are frequently occurring, while its introduction into a work of this character shows the extent to which the facts and philosophy of Spiritualism have already indoctrinated the public mind : - ED.]

Let the heart be pure, and the faith be clear, and the soul be strong to pierce the bounds of earthly knowledge, and learn the wonders of the spirit-world. We are on its borders. We are in its midst. The soul has eyes to see a million surrounding, sympathizing, kindred souls. But the film of mortality curtains the spiritual vision, and we grope in spiritual darkness, though sur-

rounded by spiritual light. So the man born blind walked the streets of Jerusalem, but saw not its holy temple, nor its glorious sunlight, nor the faces of his brethren; for his eyes, though formed to see, were darkened by a film, and he saw not the wonderful and pleasant things of the world wherein be walked. So the film of mortality shuts our spiritual evas from the inward world wherein we walk, and we

see not its spiritual glories, nor our spirit-companions. But when the Lord of light appeared and touched the blind man's eyes, though all things else remained as before, he was ushered into a new world, of glories inconceivable. So the Lord of light has power to open the spiritual eyes of mortals. This grace he has shown to some, but not to all. Of the many blind men of

Judea, but few were healed. O, deep, unfathomable mysteries of our being! Why do men say that the age of miracles is past? Each man is a miracle. Each new discovery of the laws and powers of matter is a revelation. God still speaks to man in the thunder's crash, and the ocean's roar, and the whispering breeze, as once in the Eden garden-walk. In visions of the night, God's angels have talked with

men; or on the holy mountain, or on the desert plain, or in the wilderness, or in the crowded streets.

Frances was ever, while amongst us, but as a visitant from some brighter sphere. Native grace and loveliness surrounded her as with a more etherial atmosphere. Always pleased and cheerful, she threw the sunlight of her own happy disposition into every place where she entered, and her presence was always an assurance of pleasantness and peace. Where she came, even the rude affected gentleness, the overbearing became affable, and the selfish learned to be generous. Human nature, however degraded, never becomes blind to the attractions of unaffected goodness. Happy Frances! the favorite companion of angels, even while in mortal life. gether, gently or swiftly, with one mind they fly." | time.

show - and we doubt not our readers generally sympathize with us. An article, or a series of articles, affording anything like a probability of unfolding such an agency, will be most welcome to our columns. There need be no preliminary flourish of trumpets, or brandishing of lances, in the way of challenges, acceptances, claborate defining of "positions," adoption of "rules," etc. These may be very important where mere dialectic display is intended; but we have neither time nor taste for anything but earnest conference with a view to eliciting truth. If, therefore, Dr. Lord merely wants an antagonist, for an exhibition of pugilistic exercises, we cannot accommodate him; but if he has, or thinks he has, an earnest truth to present, he may be sure it will as this the affectices are of different the floating vessel; the holes formed by the nails are very receive attention according to the best estimate our percentions enable us to place upon it.

She said was alleged injustice of our esteemed friend

and it is so. Soon the veil will be removed.

THE VISION, AS TOLD BY HERSELF.

It was a moonlit night, and Frances had retired to bed alone. The door which opened into her mother's room was shut, but not fastened. She lay quietly, thinking only of common affairs, when, without the slightest feeling of alarm, she became conscious of the presence of other persons. There were three of them, and all unknown to her. One was an elderly lady, looking much like her mother, but more slender, and dressed in Quaker fashion. Another appeared as her daughter, and looked much like Frances herself, but dressed like the mother. The third was an elderly man, looking benevolent and happy, but rather staid and precise.

The little girl approached the bedside, followed by the mother. Their faces were radiant with goodness and love. "Will you go with us a little while, and see the new home?" said the daughter.

The invitation was so gentle and winning, that Frances thought not of refusing, but gave her hand in confidence. Instantly her relations to the things about her were changed. She was no longer confined to her bed, nor to the room, nor even to her bodily form. Neither the curtains, nor walls, nor any of the surrounding world of matter, obstructed her sight or her movements. A vast and delightful plain of waving groves and winding streams and charming flowers opened before her. Thousands of radiant beings, with looks of love and social joy, thronged the delightful region, and seemed to expect and welcome her approach. She felt the attraction of mutual sympathy, and hastened to join them. To one, even more than to the others, her soul was linked in love.

"I have long been your guardian angel," said the bright being; "and now I will show you the delights and the duties of immortality. Here we are free from earthly hindrances and infirmities; and here duty is ever a delight, because our minds are moulded in the love of duty. The world of infinite progression is before us, and every step is a new joy, higher and better than mortals know. The march of improvement has no limit, and its resources of delight are inexhaustible. ages in these paths of peace, and are ever filled with thought or which wa it Before him lay a parcel of without or which wa it before him lay a parcel of without or which wait.

gelist proceeds. untolded before them. How impossible is it that mortals should comprehend the idea of infinity! Not even seraphs can compass the thought.

"Yet it is not that the soul travels far to its heaven. It is only the awakening of new powers; for the more the soul is developed, the more it is capable of appreciatenance, and admired his air of sagacious resoulution ting and enjoying. Creation has no limits, either in and deliberate self-confidence. But, while she looked, extent or variety, when the powers have become expand- she felt herself rapidly receding from him; and in a ed and refined to survey it. But mortals are like the beasts which grovel upon the earth, and know nothing self in her own room, and alone. but its grossest gifts. The dull ox grazes in the meadow, or basks in the sunshine; but feels not the beauty and fragrance of the flowery green, and has no ear for the warbling melody of the grove, and no eye or thought to pierce the wonders of the starry heavens. Of all that Heaven bestows, only the herbage and the warmth intelligence was received in a letter from Alek. of the sun is within the scope of his capacities. Mankind have faculties a little more expanded and refined to embrace the things about them, yet theirs is but a slight advance toward the high progression of spirits. "Creation has no limits. These spiritual bodies

surrounds us, though invisible to mortal eyes, is still as magnetism, which elements do not fall so powerfully on much a part of creation as the grosser substance of level or round and smooth surfaces, but are attracted by earth. In this wonderful creation you also continually elevated or projecting points. These elements give move, though your eyes are not open to behold it. Unimagnable beauties and angel companions surround you; and they often influence your minds, and communicate thoughts of which you know not the source. But it is razor; Numb. vi. 1-21. Sampson was one of this oronly to those who bring themselves near to the spirit- der from his birth, of whom it is said that his strength sphere that we have power to communicate.

" Not all who enter this world are capable of enjoy- Judges xvr. 17. ing its happiness. They who have nourished the passions of avarice, of envy, of hatred, or of low sensuali- cause it to pass upon his head and upon his beard; ty, are unfitted for heavenly joys. What are delights Ezek. v. 1. It was a mark of great mourning and great to the good are plagues to the evil; and the tastes disgrace for any one to make himself bald, and to apwhich they have formed find no food. See, afar off, pear so in public. The prophet was directed to shave at the foot of that unsightly mountain, an unhappy the hair of his head and his beard, that thereby he might group. Their faces show their discontent. Even now represent the discontent state of the Jewish people, in they are in contention. Vulgar taste ungratified, or, if consequence of their disobedience and BALDNESS to good. gratified, unenjoyed; sour disdain, gnawing envy, soul- This, too, was the reason why the children called Elisha racking hate; ignorance which scorns truth; jealousy, bald-head, for which they were cursed and torn in pieces; which repels confidence; cruelty, which feels no sympa- 2 Kings ii, 23; for the prophet, by his baldness, reprethy, - these are the kindred cankers of earthly life; sented the disobedient state and the disgraced condition they are the devils, self-begotten, who guard the infer- of the Jewish people, their baldness as to righteousness. nal gates; for these gates are only perverted wills. Baldness being a sign of feebleness, it was an ordi-They herd togother, though not in peace. Theirs is nance for the father of a family that he should not shave the affinity of baseness, and they are repelled by inward his head; Levit. xxI. 5. That baldness of the head, antipathy from the good.

have tasted nothing on earth so delicious. But their ation amongst the Jews, will more fully appear by a excellence is, that they nourish not only our spiritual reference to the following passages; Isa. xv. 2; Jerm. bodies, but also our souls. Observe the fragrance of xlviii. 37, 38, 39; Ezek. xvi. 19; Amos viii. 10; Mithese flowers, and their variety, each with its own de- cah i. 16.

- how grateful the breezes! whatever direction we move, we equally ascend; or, it will be so considered by the people of the present age. rather, the distinctions of height and depth, in the earth. Then man will as soon think of cutting off his ears as ly sense, do not prevail here, but only in a moral sense. his moustaches, and as soon think of exchanging his The highest ascended angels stand by our side, or dart with breeches for a skirt, as to shave his beard in order to through space; their loftiness of ascent is within them, look lady-like.—Chicago Paper. N. H. B.

and they gladly help us to rise toward their eminence. "Yonder bright being is my guardian angel, as I am So necessary is fun to the mind that a late philosopher

In our last pan LING.

breast. Heaven any weetly, and laid his hand upon his off, or that his king I Christ were there. all the incomprehen id he," "that God's throne is afar place where home is confined to place? Through heart, nor an emore sible vastness of infinity there is no and dwell amory to ussande fortiest scraphs who stand in his presence are but those whose faculties are most nobly improved, and who thus come into nearer unity with his will. They then dwell in the immediate bright ness of his glory; for his glories are unfolded within them. Learn, then, and understand what Christ told you long before, that 'God's kingdom is within you,' and cease to form ide as of a local heaven, - as though He who is omnipresent could be less in one place than in another. His highest and happiest angels are ever drawing nearer to him, and more clearly beholding his glories; because each, within his own heart, explores and ascends, and receives the inward life. Yet, though they ever advance in wisdom, and goodness, and happiness, the way of progression is still infinite.

"To you, as to us, it is given to partake these heavenly fruits around us. Often have you unknowingly been refreshed by them. The fragrance of heavenly airs, wafting good desires, hopes, and resolutions, has revived you; Heavenly streams of confidence, resignation, faith, forgiveness, charity, and love, have refreshed and strengthened you. When you have been startled by new triumphs of your own thoughts, and when spiritual light has unexpectedly filled your mind, it was then that you had unconsciously been refreshed by heavenly fountains, and partaken of spiritual food; and when you now return to your earthly sphere, where your pilgrimage will be brief, your soul will be strengthened by what you have seen and tasted with us.

"Behold a sign by which you may know that you ave seen realities, and talked with angels."

Frances looked, and saw her brother Alek, seated at a rude table, in a rustic and roughly-furnished room, and surrounded by wild and unwonted scenery. One other person, of refined and intellectual appearance, accompanied him; and these two were attended by strange-Millions of happy spirits have progressed for millions of looking persons, of vie ous complexions, and savage,

without it is uch sums as greed to hers informing her that he was sample migh uth America, whither he had gone swadeuly, in conspany with a son of one of his employers, on business which would require extensive journeys, and consume much time.

Frances clearly saw and studied her brother's coun moment the vision had passed away, and she found her-

The strong assurance expressed by Frances that she had indeed conversed with spirits made a deep impression upon her parents, and others who shared her confidence. In a few weeks a full confirmation of the spirit-

GROWTH OF THE BEARD.—The growth of the hair upon the head and face is more or less prominent with different individuals and races. One of the many reawhich we have, and this wonderful landscape which sons for this, is to serve as a conductor of electricity and strength to men and animals.

Amongst the Jews there was an order of people called Nazarites, who were prevented from using the lay in his hair, as will appear from his own words;

Ezekiel was commanded to take a barber's razor and

and the beard shaven off the face, was a sign of weak-"Let us partake of these surrounding fruits. You ness and was also esteemed a great disgrace and humili-

lightful perfume. How refreshing are these fountains! As the loss of the hair from the head and face was a sign of feebleness and weakness in a former age, so, "Now, let us ascend the empyrean heights; for, in when the laws of man's nature are generally understood,

yours. See! he kindly proffers to accompany us, and says, that if you should build schools without playinvites us to a circuit among the infinite heavens. To- grounds, nobody would get beyond short division in a life-

APRIL 19, 1856.

CURIOUS FOSSIL REMAINS IN ILLINOIS.—The Beardsto the spirit-life dies, from grateful town Illinosian says: - While visiting a friend in Sanoccurred at Melr eneficent agencies gamon Bottom, in this county, a short time since, we in New England ont into use, which were called to examine a specimen of stone which he had nection with Spir benefit of others. lately taken from a neighboring quarry. The curiosity beloved by those make the following consisted of two sandstone rocks, which were found join-B. We therefor our readers. We ing each other in centexural form, which, when sepatom, to a somewi anation to such as rated, the face of one presented the appearance of having her virtues, preprise, in order that in his work. It drawn or extravpected, to matters o be disappointed. In the form of a cornice or moulding around the vessel. doubtless to some the healing powers The work of art is as plain to be seen on the stone as on terance. It also cts upon different distinct, as well as the fossilized texture of the wood. with which the wine medium may There are also pieces of iron with the specimen, which acquainted than is the medium may seem to have been used instead of caulking between the seem to have been used instead of caulking between the strips of plank. ap- strips of plank.

the are some a peaceful thrill to the heart; tandfro, to-and-fro, swinging, ringing, it keeps up its lighkeyed musical clatter, until its uniform peals, just a the verge of monotony, are relieved by the deeper tons of a more masculine bell, which sounds in happy unon. The two ring together for some seconds, then a sird The two ring together to some deeper-toned han that which pealed before; and lastly, the great patrarchal bell of the Holy Trinity, heavy, tremendous, twags the strong thunder of its double-bass. At this morent, the city seems all one sea of dashing and billowy sound. The soul floats upon it, joyous as a sea-bird tossing in the foam and breakers of a storm. But the crisis is quickly passed. One by one the belfries become sill. The Harmonione Age. By Andrew J. Davis. Price 30 cents. Postage At last the patriarch of the Holy Trinity sounds abne. The lesser bells have ceased to clap their hands, as if to Nat 200. Postage 42 cents. listen, wondering to his vibrant roar. At length he, too as Great Harmonia. By Andrew J. Davis. breaks off, - his last deep whisper dying long upon al hush. He was the last to rise and shake b again mane; and I fancy his astonishment on site, he had into repose, to find that, for the last half is still again, been roaring quite alone. And non the mysterious and my soul sinks down, flutterip sands of silence."

Russian Soldiers. - Du-IMAGES OF SAINTS in Russia, more than 60,000 ring the last camp sent from St. Petersburgh for the images of saints the Russian soldiers. Yet French encouragement the Hussian solution and English ullets were too much for the saints!

D'W ENGLAND SPIRITUALIST. ais paper has for its leading object the presentation before de community of the evidences, both ancient and modern, which go to establish the following propositions:

I. That man has an organized spiritual nature, to which the physical body is but an outer garment.

II. That he has a conscious individualized existence after the death of the physical body. III. That the disembodied can and do communicate sensibly

with those still in the flesh. IV. That incalculable good may be derived from such com

munion, wisely used. These propositions embrace what is popularly denominated

Modern Spiritualism, and the questions involved in, and growing out of them, are becoming THE QUESTIONS OF THE AGE - than which none more interesting or important were ever raised among

Correspondents are cordially invited to contribute facts bearing ness, contribute facts bearing the ness, contribute fact lated to throw "more light" on the great problems of Human Life, Duty, and Destiny. Those who write in a kindly, truthseeking, rather than dogmatic spirit, free from censoriousn and needless harshness, with a due appreciation of the value of the Past, notwithstanding its errors, will be most welcome to a place in our columns.

TERMS, as heretofore - \$2.00 a year, or \$1 for six months, always in advance. To clubs, five copies for \$8.00; ten copies, \$15.00. To city subscribers, when served by carrier, \$2.25. A. E. NEWTON, EDITOR AND PUBLISHER, 15 Franklin Street, Boston.

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